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RULES AND EXERCISES

ON THE

RIGHT USE

OF THE

LATIN SUBJUNCTIVE MOOD,

INTERSPERSED WITH OBSERVATIONS

TO ASSIST THE LEARNER IN THE ACQUISITION OF A

PURE LATIN STYLE.

HALLIDIE LIBRARY OF THE UNIVERSITY OF CALIFORNIA

BY THE

REV. RICHARD BATHURST GREENLAW, M.A.

OF WORCESTER COLLEGE, OXFORD;

AUTHOR OF "THE TRUE DOCTRINE OF THE LATIN SUBJUNCTIVE MOOD."

Fontes, unde haurietis, atque itinera ipsa ita putavi esse demonstranda, non ut ipse dux essem, (quod et infinitum est et non necessarium) sed ut commonstrarem tantum viam, et ut fieri solet, digitum ad fontes intenderem.

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PREFACE.

THE Author's principal object in this work being the instruction of students in the right use of the Latin Subjunctive Mood, he has selected such exercises as have appeared to him best adapted to that purpose. In order, however, to render them as useful in other respects as circumstances will permit, he has interspersed such observations, and occasionally given such rules, as may assist the learner in the acquisition of a pure Latin style. He has been especially desirous of presenting his work to the public in as compendious a form as the case will admit, because he is not so presumptuous as to imagine, that he possesses ability, (if he did the leisure,) to produce a work likely to supersede the use of those many excellent books of exercises which are generally adopted in schools. For the same reason he has not pursued any systematic order in his other ob-

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servations. In the choice of points for remark, he has selected those which have been left either wholly unnoticed, or, as it appears to the Author, imperfectly explained by others. Particular rules for the direction of learners are confessedly necessary, but it has always appeared to the Author most desirable, that these rules should be referred to general principles as their basis, and should be as comprehensive as is consistent with precision and perspicuity.

It might appear foreign from the plan and object of this book, that the Author should touch upon the collocation of words in Latin sentences; but the originality of the plan of dividing sentences into their separate clauses, for the purpose of deciding the mood of the verb to be employed, and its close connection with a proper arrangement of words, suggested to the Author the expediency of directing the student's attention to the principle, upon which such arrangement seems to have obtained in the Latin language.

Blackheath, March 21*st*, 1839.

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THE RIGHT USE

OF

THE SUBJUNCTIVE MOOD.

CHAPTER I.

Every grammatical sentence, otherwise called a *proposition*, contains within it certain parts, into which it is capable of being divided; namely, *the subject*, *the predicate*, and *the copula*.

Grammarians do not commonly speak of the copula, but it is especially necessary for the learner to understand its nature, as will be evident from the sequel. The *subject of a sentence* [1] is that person or thing, of which something is said; the *predicate* that which is said of the subject; the *copula* is that part of a sentence by which the predicate is affirmed or denied of the subject. Thus, *magna vis orationis*

[1] Observe, the subject of *a sentence* is here spoken of, but this is frequently different from the subject of *a verb*.

est. *Vis orationis* is the subject, of which something is affirmed,—*magna* is the predicate, or what is affirmed of the subject,—and the affirmation is expressed by the copula, *est.* It is called *copula,* because it unites the two extremes [1], or, in other words, expresses that the quality implied by the word *magna* agrees, or is applicable [2] to the subject, *vis orationis.* If this applicability of the predicate to the subject is *denied,* the denial is expressed by the insertion of a word implying negation, as *non,* &c. "Res tam dissimiles eodem nomine non sunt appellandæ." "Res tam dissimiles" (subject)—"non sunt" (copula)—"eodem nomine appellandæ" (predicate). *Est* [3] is called the *affirmative* copula, *non est* [4] the *negative* copula.

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[1] The subject and predicate are called "extremes," or "terms," (from *termini*) because the copula naturally stands between them; but this order is frequently changed, as in the example given.

[2] It is to be observed, that the use of these terms *subject, predicate,* and *copula,* regards solely the form of *expression,* and has nothing to do with the *truth* or *falsity* of the proposition itself. Thus, I may say, "All dogs are stones"—"Men are not animals." These assertions are false, but still, as far as the form of expression is concerned, the quality of being *stones,* in the former example, is *said* to be applicable to *all dogs;* and in the latter, that of being *animals* is *said* to be inapplicable to *men.* In the former example, therefore, the predicate is affirmed (though falsely) of the subject, and in the latter, the predicate is denied (though falsely) of the subject.

[3] The substantive verb is not only the copula, but frequently is used as a verb of existence, when it contains within it the predicate.

[4] To constitute a negative proposition, it is necessary that the *negative copula* should be either expressed or implied. It frequently happens, that the negative particle is separated from the copula, and blended with the subject. Thus, "no birds are rational animals." "No birds" is commonly called the subject—though, to speak correctly, "all birds" is the logical subject; and it is said of "all birds" (that is, of all the individual animals which compose the class of birds), that they "are not (cop.) rational animals. (pred.)"

The copula of a sentence is generally contained in the grammatical verb, which comprises within it a *part,* or, in some cases, the whole of the predicate. Thus, in the sentence, "venti cadunt," the grammatical verb contains the copula and the *whole* predicate. In the following sentence, "Omnino fortis animus et magnus duabus rebus maxime cernitur," the verb contains the copula and a *part* only of the predicate.

Now it is to be remembered, that every sentence contains these three parts, *subject*, *predicate*, and *copula*, and that no sentence can contain more. A sentence may consist of several members or clauses, but these are to be attached as parts of the subject or predicate to limit or qualify it. "Ea animi elatio, quæ cernitur in periculis et laboribus, si justitia vacat, pugnatque non pro salute communi, sed pro suis commodis, in vitio est." The predicate of this sentence is "*in vitio*" (faulty), and the subject, of which it is said, is defined by the several clauses, which are to be attached to "*ea animi elatio.*" The clauses are constituent parts of the subject, to signify that Cicero does not assert faultiness of every "*animi elatio,*" but of the one described by the relative clause, "*quæ cernitur in periculis et laboribus,*" and of that only under the supposed case or condition which is expressed by the clauses, "*si justitia vacat,*" &c.

Again, "*Nec ulla vis imperii tanta est, quæ, premente metu, possit esse diuturna.*" The sub-

ject of this sentence is *nec ulla vis imperii*[1]— the predicate is *tanta* with the relative clause, *quæ, premente metu, possit esse diuturna.*

The student should be particularly careful to ascertain in every case what is the *true* subject of the sentence; for it is not always the nominative case to the verb. The *subject of the verb* in a sentence and the *subject of the sentence* may be, and frequently are, different: the latter is to be determined by considering the general drift of an author's observations. Thus "non semper idem floribus est honos vernis." Hor. Od. II. 11. 9. The subject of the verb is *idem honos,* but the subject of the sentence, that of which something is predicated, is *verni flores.* "Inest in eadem explicatione naturæ, insatiabilis quædam e cognoscendis rebus voluptas." The *subject of the verb* "inest" is "voluptas," but the *subject of the sentence* is contained in the words "in eadem explicatione naturæ," and in order to divide the sentence correctly, we must change the form of expression, "eadem explicatio naturæ (subject) quandam e cognoscendis rebus voluptatem habet" (copula and predicate) "Consuetudo exercitatioque capienda, ut boni ratiocinatores officiorum esse possimus, et

[1] To speak correctly, "omnis vis imperii" is the subject, and the negative is part of the copula; but no misunderstanding is likely to arise from "nec ulla vis imperii" being called the subject: so it may be added, that as *nec* is a conjunction, a reference is necessarily made to some previous sentence with which it is connected. Though I have quoted the sentence as an independent sentence, I have not thought it necessary to alter the words of Cicero into *nulla.*

addendo deducendoque videre, quæ reliqui summa fiat; ex quo quantum cuique debeatur intelligas." The subject of the verb *est* (understood) is *consuetudo exercitatioque;* but this is not the subject of the sentence; neither is it *nos* which is the nominative to *possimus.* Cicero does not wish to confine his observation to himself and his son, but applies it to *all men.* He expresses this by a very common form of speech, using the pronoun *nos*[1]. He means to assert, that "all men ought to habituate and practise themselves," &c. *All men,* therefore, is the subject, which with the copula is not expressed by Cicero, and the sentence really contains only the predicate of a proposition.

Let the student divide the subjoined sentences into their separate parts after the following forms:

Hæc ita justitiæ propria sunt; ut sint virtutum reliquarum communia.—*Hæc* (subject) —*sunt* (copula)—*ita justitiæ propria, ut sint virtutum reliquarum communia* (predicate).

Quibus in rebus vita consentiens, virtutibusque respondens, recta et honesta et constans et naturæ congruens existimari potest.—*Quibus in rebus vita consentiens, virtutibusque*

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[1] *Nos* may be said to represent the subject, though literally it is not the subject. In our own language, the pronoun "*it*" frequently represents the subject of a sentence. Thus: "It is the duty of all men to cultivate the talents with which God may have blessed them." Where the subject is "*to cultivate, &c.,*" and the idiom of our language requires in such cases, where the subject and predicate are *both* expressed *after* the copula, that the subject should be represented by "it."

respondens (subject), *recta et honesta et constans et naturæ congruens existimari potest* (copula and predicate).

EXAMPLES.

1. Those nations which have arisen to any eminence in the cultivation of knowledge and the improvements of social life, have been once placed in a less honourable condition.

2. Hæc sunt omnia ingenii vel mediocris, exercitationis autem maximæ.

3. Artem quidem et præcepta duntaxat hactenus requirunt, ut certis dicendi luminibus ornentur.

4. Itemque illa, quæ sunt alterius generis, quæ tota ab oratore pariuntur, excogitationem non habent difficilem, explicationem magis illustrem perpolitamque desiderant.—(This sentence has *two* predicates, and is really two propositions, two different things being said of the same subject.)

5. Dubitabat nostrum nemo, quin Cæsar itinera repressisset.

6. The Greeks had not so profited from experience in Armenia and Pontus, but that, with their short cloaks and bare thighs, they suffered severely; and some frost-bitten, lost ears and noses.

7. It was not easy to persuade the multitude, that, when once arrived on Grecian ground, any considerable dangers or difficulties could necessarily interfere with their progress to Greece.

8. It remained then for Xenophon, the other generals little assisting in difficult circumstances, to provide that the army should have subsistence, and to preserve in it that order and discipline, without which it would risk to become a nuisance to friends or a prey to enemies.

9. He was consumed with a dropsy and scurvy, and hastened home, that he might yield up his breath in his native country, which he had so much adorned with his valour.

10. In this situation, Charles moved by an ill-timed frugality remitted his preparations, and exposed England to one of the greatest affronts which it has ever received.

11. Non me præteribat in tanta sollicitudine hominum, et tam perturbato statu civitatis, fructuosissimam esse professionem bonæ voluntatis.

12. Si ii sumus, qui profecto esse debemus, ut nihil arbitremur expedire, nisi quod rectum honestumque sit, non potest esse dubium, quid faciendum nobis sit.

13. Quod profecto faciam, si mihi per ejusdem amicitiam licebit.

14. Interea medium Æneas jam classe tenebat
Certus iter, fluctusque atros aquilone secabat,
Mœnia respiciens, quæ jam infelicis Elissæ
Collucent flammis. *Quæ tantum accenderit ignem*
Causa latet: duri magno sed amore dolores
Polluto, notumque furens quid fœmina possit,
Triste per augurium Teucrorum pectora ducunt.

15. Nunquam tam male est Siculis, quin aliquid facete, et commode dicant.

16. Itaque brevi tempore ad fanum ex urbe tota concurritur.

17. Dedita opera ad te Calpurnium, familiarissimum meum, misi; ut mihi magnæ curæ tuam vitam ac dignitatem esse scires.

18. Ex epistolis tuis intellexi, quam suspenso animo, et sollicito scire averes, quid esset novi.

19. Illi inter sese duri certamina belli
Contulerant: media Æneas freta nocte secabat.
Namque, ut ab Evandro castris ingressus Etruscis,
Regem adit; et regi memorat nomenque genusque;
Quidve petat; quidve ipse ferat; Mezentius arma
Quæ sibi conciliet, violentaque pectora Turni
Edocet; humanis quæ sit fiducia rebus
Admonet, immiscetque preces.

20. The best security that can be obtained for the obedience of children to their parents is their fear of God.

21. Great is the satisfaction I feel in the opportunity I now have for remarking that for several years I have not heard of any violent and mischievous disputes.

22. Non ea sola vis est, quæ ad corpus nostrum vitamque pervenit, sed etiam multo major ea, quæ, periculo mortis dejecto, formidine animum perterritum, loco sæpe et certo de statu demovet.

23. Saucii sæpe homines, cum corpore debilitantur, animo tamen non cadunt.

24. Clamor a vigilibus fanique custodibus tollitur. Qui primo, cum obsistere et defendere conarentur, male mulcati clavis et fustibus repelluntur.

25. An attempt is made in the four genealogical tables inserted below to distinguish these three classes of names.

26. We may also observe that national vanity, one cause of corrupting genealogies and falsifying traditions, could have no place in the early times of Greece. In later times, when the Greeks began to distinguish mankind into barbarian and Greek, this feeling would operate.

Now in Latin it will be found, that the copula itself, and every verb in a sentence, which contains the copula, is in the indicative mood; but that, if any verb be in a clause which constitutes the predicate, or, if it be used in any clause qualifying the predication, it will be found in the subjunctive mood[1]. Thus—"Sunt philosophi qui *putant* tempus esse pretiosissimum," and "Sunt philosophi qui *putent* tempus esse pretiosissimum," are equally good Latin, but they are different as-

[1] The cases in which the subjunctive mood is found in the *subject*, or the indicative mood in the *predicate*, will be explained hereafter, when it will be shown, that such cases do not militate against that universal principle of the Latin, that the subjunctive mood is to be used always and exclusively in the predicate.

sertions. In the former, "qui *putant* tempus esse pretiosissimum," is the subject, and "philosophi" the predicate. In the latter, "qui *putent* tempus esse pretiosissimum" is the predicate. The meaning of the former sentence is; "Those persons, who think that time is most valuable (subject) are (copula) philosophers" (predicate). The meaning of the latter sentence is, "There are philosophers who (*i. e.* some philosophers) (subj.) think that time is most valuable."

Thus again—"Ego quanti te *faciam*, semperque *fecerim*, quanti me a te fieri *intellexerim*, sum mihi ipse testis." "Ego" is the subject, "sum" the copula, and the remainder the predicate, and the verbs "*faciam*," "*fecerim*," and "*intellexerim*," are in the subjunctive mood.

Durum, sed levius fit patientiâ
Quicquid corrigere *est* nefas.

This is spoken by Horace as a general observation, and is applied to no particular person or persons as the subject.—"Quicquid corrigere *est* nefas," is the subject, and "levius fit patientiâ" contains the copula and predicate.

The learner will, doubtless, have read, that in order to determine the mood in which a verb is in certain cases to be put, he is to consider in what sense the conjunction or connecting particle with which it may be found is used: but, unless he wish to entangle himself in error and difficulty, he cannot be too strongly assured, that conjunctions and similar

particles *never* govern moods. That this is the case, should be evident from the single circumstance, that the conjunction precedes the verb. For if the mood is determined by the sense in which the conjunction is used, how would a Roman, when in conversation or reading he met with a conjunction, determine the sense in which it was to be taken, until he heard or read the verb itself? What confusion of thought would have thereby been produced! Besides, it frequently happens that in two sentences a conjunction is used in precisely the same sense, though the succeeding verb in one instance be in the indicative, in the other in the subjunctive mood. Thus: "Quam dilexit," "How he loved her." "Quam dilexerit vides," "You see how he loved her." "Tune id fecisti, an alius"—"Tune id feceris an alius, nemini dubium esse potest." In these examples the conjunctions bear precisely the same meaning, though the indicative is correct in "Quam dilexit" and "Tune id fecisti;" the subjunctive in the others. The learner should no more look to the meaning of a conjunction to guide him to the mood, than he would look to it to direct him to the tense or the number of a verb.

The different terminations which verbs have throughout the whole of their inflexions, convey in themselves different meanings. Thus, "*Do*," "*Damus*," mark a difference in the number of the subject, "I," "We." "*Do*," "*Das*," a difference in the person, as the party

speaking and the party spoken to. "*Do*," "*Dabam*," "I am giving," "I was giving"—a difference in the time as present and past. "*Do*," "*Dedi*," "I am giving," "I am having given," or, "I have given,"—a difference in the state of the action as whether it is going on (*i. e.* in an incomplete and imperfect state), or perfect. So in like manner "*do*" and "*dem*," in themselves mark a difference—a difference in the *manner* in which the action is said of the subject—"*do*" referring directly and absolutely to a subject of which the assertion is made—"*dem*" referring not *immediately* to the subject, but to what is asserted of the subject—it qualifies this assertion. Thus "nego" is a simple assertion of a subject "ego." "Cur negem tibi dico." The clause with the subjunctive mood "negem" is no assertion of the subject "ego," but refers itself to the assertion "tibi dico;" in other words, to the predicate, which it qualifies.

The learner will perceive that an indicative mood is always required before a subjunctive, though it may not be always expressed, for the indicative mood alone contains the copula, and without a copula there can be no assertion, or no perfect grammatical sentence; where the copula is expressed by itself, it is clearly perceived that it is the *pure* predicate to which the subjunctive clause is joined. Thus—"Iste homo est nihili, qui nequeat ingenio moderari suo.

CHAPTER II.

RIGHT USE OF THE SUBJUNCTIVE MOOD.

In rendering, therefore, an English sentence into Latin, one single inquiry should always be made, to determine the mood to be used. Is the clause in which it is to stand in the *subject* or in the *predicate* of the sentence? If the former, then the indicative mood is to be used; if the latter, the subjunctive.

Many grammars speak of a potential as well as subjunctive mood; but as they are both of one and the self same form, so they are both subject to the same laws of construction. This will be shown more clearly hereafter; but in the mean time the learner would do well to remember, that whenever the assertion is not *absolute*, but *contingent*[1], the subjunctive form

[1] Thus, "He *might have* said,"—"You *may* do it," are *contingent* expressions, and would be rendered, in Latin, "*diceret*," "*facias*." They are not absolute declaratory sentences, but refer themselves to some latent assertion, which the idiom of the language does not require to be expressed. Thus, "*the circumstances were such, that* he might have said."

is to be used, without any regard to the *term* of the sentence in which the clause *may appear* to be. The reason of this will be given hereafter, when it will be shown to be in accordance with the principle of the language respecting the subjunctive.

The following short exercises are intended to familiarize the student with the application of the rule. Let him first divide the sentences into their proper parts, and the division will at once suggest the mood that is to be used.

EXAMPLES.

1. You have my sentiments [1] respecting the arrangement and invention of subjects.

2. And, that I may not (*contingent*) detain you too long, I will very briefly explain my sentiments [1] respecting the whole of that class.

3. I ask of you to grant so much to my speech as you think should be granted to pious grief and just resentment [2].

4. When this circumstance [3] is known, all the forces, which had assembled, disperse.

5. But we must beware lest friendships change even into serious enmities.

6. First of all we must exert ourselves, that no separation take place between [4] friends.

7. Nor is anything more difficult than to find what is altogether perfect in its kind.

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[1] *Quid* with a verb.

[2] *Ira* is simply anger; *iracundia* is of stronger signification, and implies excess of anger, or the anger of one whose passion is easily excited. In this example, Cicero expresses that his anger is of no moderate degree.

[3] Ablative absolute.

[4] Separation of friends.

8. Our friend Caninius informed [1] me of your expressed wish, that I should write to you, if there were any thing, which I thought you ought to know.

9. I waited for a very long time, and refrained [2] from writing any thing to you, before I had received something, that I might be able to repay [3] you in kind to the full.

10. Accordingly I am [4] in the greatest concern, not indeed about my life, for which I have done enough, either in length of age, or by deeds, or (if even this at all relates to the matter) by glory; but my country troubles me, and especially, my Plancus, the prospect [5] of your consulship, which is so distant [6] that it is a fit [7] subject of wish, that we may be able to survive [8] to that period of the republic. For what hope can there be in that republic, in which all things are kept down by the arms of a man of no possible [9] self-control or moderation, and in which neither the senate, nor the people have any power; in which there are neither laws, nor judicial proceedings, nor in fine any other semblance or vestige of a state.

11. Fortune cannot be any considerable obstacle to him, [10] who has founded [11] for himself a protection stronger in virtue than in accident.

12. Endeavour [12] to preserve your health. You cannot do any thing more agreeable to me than this.

13. For my part, I bear both these things and all human [13] accidents in such a manner that I am thankful [14] to philosophy, which not only draws me off from anxiety,

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[1] Admonished me by your words.

[2] Held myself back, that I might not write.

[3] Remunerate you by a present as like as possible. *Remunero* and *remuneror* are both used by the best writers. Perhaps Cicero uses the deponent verb more frequently.

[4] It is to greatest concern to me.

[5] The looking forward to, or expectation.

[6] So long. [7] As to be wished. [8] To draw breath.

[9] Most impotent (of himself) and most intemperate.

[10] Him, *the subject* to be in an oblique case.

[11] *Colloco.* [12] Give your exertion that you may be well.

[13] All things which are able to happen to a man.

[14] *Agere gratias* is *to express thanks—habere gratias*, to feel thanks, to be thankful.

but even arms me against all attacks of fortune; and I think you ought to do the same, and not account [1] any thing an evil, that is free from guilt.

14. The whole camp is in confusion, and every body is inquiring of his neighbour the cause of the tumult; the men do not see whither they are to march, or which [2] way they are severally to go and take their post.

15. The senate did not think fit to ransom those men, although [3] it might have been done at a small cost, in order that our [4] soldiers might have it fixed in their minds to conquer or die.

16. It follows, that I show that all things are subjected to nature, and that they are admirably [5] ruled by her. But in [6] order that the matter which it is my object to show, may be more easily understood, I must first briefly explain what this nature is.

17. Then, not less moved than I am accustomed in cases of greater import [7], I commenced [8] a speech somewhat in this manner.

18. Of some [9] persons it is often discovered in the case of a small sum of money how fickle they are in friendship; some, whom a small sum could not move, are thoroughly [10] learnt in the case of a large sum.

19. You will learn from the shortness of the letter that his [11] time is fully engaged, as he has written so briefly on so important a subject.

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[1] Any thing to be numbered in evils.
[2] Into which part each one should assemble.
[3] *Cum.* [4] That it might be grafted to our soldiers.
[5] Most beautifully.
[6] By which, that which we wish to teach, *volumus*, indicative.—See Section II.
[7] Greater causes. [8] With a certain speech of this kind.
[9] Certain persons are seen through. [10] *Agnosco.*
[11] That he is very engaged. *Occupatus* and *distentus* both signify engaged, but the latter is of stronger import. *Occupatus* is said of a person who may have some time to himself; *distentus* is opposed to *vacuus.*

20. Indeed you see with what deep [1] grief I am oppressed.

21. I thought that I had given [2] over a seafaring life, that I, an old man, should not at this time [3] of life be going [4] to sea.

22. By Hercules, I have her not, and moreover I know not who you are.

---

[1] *Mœror*, which, according to Cicero, is *ægritudo flebilis.*
[2] That I had escaped.
[3] At length at this of age.
[4] Should not be navigating.

CHAPTER III.

SECTION I.

SUBJUNCTIVE IN SUBJECT.

It was observed, that, if a clause be attached to the subject of a sentence, its verb must be put in the indicative mood. The learner must, however, attend to the following distinction; which embraces all the cases of a subjunctive mood being found in the subject of a sentence.

The subject may be composed of two or more clauses so dependent upon one another, that the whole may form a complex sentence. Now, if such a subject be taken independently, so as to form a sentence, and a clause in it be attached to the predicate, the verb of course is in the subjunctive mood. The same mood is preserved, when this sentence forms the *subject* of another; thus—"Is moderatione et constantia quietus animo est, sibique ipse placatus, ut nec tabescat molestiis, nec frangatur timore,

nec sitienter quid expetens ardeat desiderio nec alacritate futili gestiens deliquescat."

The subject of this sentence is, "*is*," some particular person and it is predicated of him that he is "from self-government and consistency of conduct quiet in mind," &c. The verbs *tabescat, frangatur, ardeat,* and *deliquescat,* being in clauses of the predicate, are in the subjunctive mood. But this whole sentence may be taken as the description of a person, not perhaps of any particular individual, but of the character of a man, and something may be asserted or predicated of him—for instance, that such a man is wise—then these verbs "*tabescat*," &c. are in the subject of the principal sentence, but the mood is not changed, because the clauses in which they stand are really in the *predicate* of the complex sentence which forms the subject—"Is qui moderatione et constantia quietus animo est, sibique ipse placatus, ut nec tabescat molestiis, nec frangatur timore, nec sitienter quid expetens ardeat desiderio, nec alacritate futili gestiens deliquescat, is est sapiens."

"The king who has not calculated whether his military resources are equal to a protracted war, will do wrong to provoke his neighbour." In this example the verb "are" would in Latin be expressed in the subjunctive mood, though the clause in which it is, is in the *subject of the sentence;* but this *subject* is complex, and if it be taken as an independent sentence, the clause in which "are" is situated, is in the

predicate. "The king (subj.) has not calculated whether his military resources are equal to a protracted war." (pred.)

The following rule, therefore, is to be observed: "If the subject of a sentence be composed of two or more clauses so dependent upon one another, that together they form a perfect sentence, then, whatever verb ought to be in the subjunctive mood, in the sentence taken independently, is to be put in the same mood when the sentence is used as the subject of another."

EXAMPLES.

The subject in the following example is a complex sentence, if it be detached from the context by removing the connecting particle; for the pronoun relative acts as a ligament for attaching two parts together. (See below a remark from Cicero, respecting *definitio*.)

1. Wherefore the direction of those persons is to be approved, who forbid you to do any thing upon which you are in doubt, whether it is just or unjust. For equity shines clear by itself, doubt marks meditation of injury.

2. Upon[1] this circumstance being immediately communicated to Cæsar by scouts, he feared[2] stratagem, and

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[1] This circumstance being known.

[2] "*He feared and*," i. e. *he fearing*, followed by verb without conjunction. When two actions or circumstances are predicated of the same subject, one of them leading to the other, the former in Latin, is rendered by a participle, and the copulative conjunction is omitted. Thus: *they went out from the camp, and so acted*, "castris egressi, ita fecerunt." Or if the two actions are likewise predicated of the same object, the former is rendered by the passive perfect participle, and is made to agree with the object. Thus: *He bound the men, and cast them into the flame*, "homines constrictos in flammam conjecit."

because he had not learnt[1] for certain why they were departing, he kept the army and cavalry in the camp.

3. Then he who wrongs another, that he may gain some advantage himself, either is of opinion that he is doing nothing contrary to nature; or judges that death, poverty, grief, loss even of children, relations, or friends, are (things) more to be avoided, than the commission[2] of a wrong to another.

4. If conversation with him shall[3] give rise to any thing that should be written to you, I will annex it to my letter.

5. Moreover, if nature prescribes that man should[4] be ready to consult the advantage of his brother man, whosoever he may be, and on this very account that he is a man, it follows of necessity, that the common interest of all is agreeable to that same nature.

SECTION II.

INDICATIVE IN PREDICATE.

I believe the only cases in which an indicative mood is found in the predicate of a sentence (numerous as they may appear to be) may be comprised under one rule. They are all *relative* clauses, and are not used for any other purpose than to define more clearly the person or thing intended by the antecedent. They have no bearing on the *predication*, as accounting for any predicated action, or expressing its object or end, or limiting it in any way whatsoever. An author introduces them solely with

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[1] He had not thoroughly seen.
[2] Than to do an injury to any one.
[3] Shall have brought.
[4] Should be willing to consult for man.

the view of expressing more clearly of what particular persons or things he is writing. Such clauses partake much of the nature of parentheses, and their verbs are in the indicative mood. Thus, I may say; "Cæsar placed a legion about two hundred paces from that hill"—a fact is here stated, but the particular legion is not specified; the thread of the narrative may require this description to be given; a descriptive clause is, therefore, introduced and connected with the word "legion," by a pronoun relative, and the description may be collected out of something previously mentioned respecting the particular legion—thus, "which he had brought down mounted." The power which this clause would exercise in the sentence would be solely that of describing the antecedent "legion," and would be no qualification of the predicated action, namely, that of "placing," &c. consequently the verb of the clause is in the indicative mood—"Legionem Cæsar, quem equis devexerat, passibus C. C. ab eo tumulo constituit."

"The parliament was first prorogued, then dissolved, against the advice, in the latter instance, of the majority of that council, *by whom the King had pledged himself to be directed.*" The relative clause in this case contains a description of the "council," gathered out of a circumstance which had been mentioned before. Such clauses partaking much of the nature of parentheses, are under the same rules as independent sentences. Cases of this

kind are very numerous, but the learner, with a little attention, will soon be able to discriminate whether a relative clause bears upon the *prèdicated action or event,* or is merely descriptive. An accessory circumstance may be introduced in this way, as in the following sentence—" Divitiacum ad se vocari jubet et quotidianis interpretibus remotis, per C. Valerium Procillum, familiarem suum, *cui*[1] *summam omnium rerum fidem habebat,* cum eo colloquitur." How much this use of the moods serves perspicuity may be seen by changing the mood in a sentence, by which the sense also will be changed. Thus—" Ex grandibus saxis VI pedum murum, qui nostrorum impetum *tardaret,* præduxerant Galli." The relative clause is here connected with the predication, and expresses the object for which the wall was built—but alter the mood, and though the Latin is equally good, the sense is materially altered ; " Ex grandibus saxis VI pedum murum, qui nostrorum impetum *tardabat,* præduxerant Galli." The relative clause has now no connexion with *præduxerant.* The fact of the Gauls having built a wall is stated, and an accessory circumstance is mentioned in regard to this wall, namely, that it impeded the attack of our men. Cæs. B. G. vii. 49.

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[1] The relative clause in this instance may even be considered as descriptive of the party by whom Cæsar confers with Divitiacus.

EXAMPLES.

1. Cæsar has sent me a very short letter, a copy of which I have subjoined.

2. He placed C. Trebonius in winter quarters with the two legions which he had with him.

3. They bring hither the things which they had prepared.

4. He explains [1] to the lieutenants, whom he had placed over the several [2] legions, what he wished to be done.

5. What is doing here, you will be able to learn from him who conveys [3] the letter.

6. Vulcan, I believe, made the arms which Stratippocles had.

7. Then, by inquiring into all things with the greatest diligence, he endeavoured to make himself acquainted with the plans and disposition of the consul, the localities of the country, the roads, and the means for forwarding provisions, and all other things which [4] were of service for him to know, *i. e.* all the other things described by the circumstance, *that it was of service to him to know them well.*

In the following example the relative clause is introduced to explain a circumstance in regard to the antecedent of the pronoun.

8. Cæsar apprehensive [5] for his men, sends to his lieu-

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[1] He shows.

[2] The single legions.

[3] Who has brought, *i. e.* to you.

[4] To know which, *i. e.* to have made himself well acquainted with which, was to his purpose, *in rem.*

[5] *Metuo* and *timeo* govern an accusative of the person or thing feared, but they are followed by a dative of the person or thing on whose account the apprehension is felt. The same remark applies to other verbs, as *caveo, consulo,* &c. (see Zumpt's Latin Grammar). In fact, all words, whether substantives, adjectives, verbs, or adverbs, implying benefit or injury, either actual or conceived, take after them the object of the benefit or injury in the dative case. This will explain why a noun substantive takes after it another in the dative, in cases where the Eton Grammar states that a genitive is changed into a dative. *Hic genitivus aliquando in dativum vertitur.*

tenant, T. Sextius, whom he had left as a protection to the lesser camp, that he should bring the cohort from the camp with speed, and place them at the bottom of the hill on the right flank of the enemy.

9. From these things we understand, that those duties of justice which tend to the advantage of men, are to be preferred [1] to the pursuits and duties of science.

10. In fact every duty which avails to protect the union and association of men, is to be preferred to that duty which is confined [2] to knowledge and science.

11. Men, when they disjoin utility and honour, subvert what is founded [3] in nature.

12. Anger is especially to be banished in punishing, for he who shall attempt to punish in anger will never preserve that moderation, which is equally [4] removed from too much and too little.

13. It will be his duty to give evidence of those things which will be in his power, justice, integrity, liberality, moderation, temperance, that persons may not require of him that in which he may be deficient.

14. What is wanting to his having the things which indeed are commonly [5] called blessings, parents, his country safe, friends, family, relations, and riches? But these things are just as is the disposition of him who possesses them. To him, who knows how to use them, they are blessings; to him who does not use them rightly, they are evils.

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[1] *Præ* and *ante* both signify precedence or superiority, as well in composition as otherwise.—See Dr. Butler's excellent Praxis on the Latin Prepositions, a work to which the Latin student, who aims at precision in his style, cannot pay too great attention. In this example, Cicero uses *præpono*, and in the following he uses in a precisely similar sentiment, *antepono*.

[2] *Continetur.*

[3] Those things which are foundations of nature.

[4] Which is between.

[5] Which in a man are called.

SECTION III.

THE USE OF THE SUBJUNCTIVE MOOD IN SPEECHES.

The learner has doubtless noticed two different forms in which classic authors report the speeches or observations of others. Either the party is introduced as speaking in the first person, when the speaker's precise words are given, or else the author details the observations as having been spoken by the party whom he has mentioned;—the latter is the more common form. Thus, "Hannibal varie militum versat animos castigando adhortandoque, (dicens): Mirari se, quinam pectora semper impavida repens terror invaserit. Per tot annos vincentes eos stipendia facere; neque ante Hispania excessisse, quam omnes gentes et terræ eæ, quæ duo diversa maria amplectantur, Carthaginiensium essent," &c. Liv. xxi. 30. Of the former method the following is an example—"Cæsar - - - hujuscemodi verba locutus est: Omnes homines, P. C., qui de rebus dubiis consultant, ab odio, amicitia, ira, atque misericordia vacuos esse decet. Haud facile animus verum providet, ubi illa officiunt, neque quisquam omnium lubidini simul et usui paruit," &c. Sall. B. C. 50.

In all cases of this kind, that is, when the author gives the precise words which were

spoken—the sentences of the speech stand independently of each other, and the mood in each separate sentence is to be determined by an application of the general principle : in speeches so reported the indicative mood of course occurs as in other sentences. But no *indicative* will be found in speeches or observations delivered in the indirect form, for the *subject* throughout is the person whose speech is reported, and the whole speech is part of the predicate, subjoined to the principal verb, "*dixit*," or some other of the same kind. Relative clauses which are descriptive, must in such cases have the verbs in the subjunctive mood, because they are not descriptions given by the author, but are reported as the observations of the party whose speech is being detailed. The former of these two examples, if given in the precise words of the speaker, would run thus—"Miror, milites, quinam pectora semper impavida repens terror invaserit. Per tot annos vincentes stipendia facitis, neque ante Hispania excessistis, quam omnes gentes et eæ terræ, quæ duo diversa maria amplectuntur, Carthaginiensium [1] fuerunt." In like manner if the latter example should be transposed to the indirect form, it would run, "Omnes homines, qui de rebus dubiis consultent, ab odio, amicitia, ira, atque misericor-

[1] It will be sufficient to state here, that the clause *antequam omnes gentes—Carthaginiensium fuerunt,* is in the subject of the sentence : it will be shewn in the sequel that all similar clauses are to be similarly attached.

dia vacuos esse decere. Animum haud facile verum providere, ubi illa officiant, neque quemquam omnium lubidini simul et usui paruisse."

Let the learner transpose the following examples from the indirect to the direct form, and vice versa.

EXAMPLES.

Vercingetorix convocatis ad concilium præfectis equitum, venisse tempus victoriæ, demonstrat, fugere in provinciam Romanos, Galliaque excedere, id sibi ad præsentem obtinendam libertatem satis esse; ad reliqui temporis pacem atque otium parum profici. Majoribus enim coactis copiis reversuros, neque finem belli facturos; proinde agmine impeditos adoriantur. [1] Si pedites suis auxilium ferant, atque in eo morentur, iter confici non posse: si (id quod magis futurum confidat) relictis impedimentis, suæ saluti consulant, et usu rerum necessariarum et dignitate spoliatum iri. Nam de equitibus hostium, quin nemo eorum progredi modo extra agmen audeat, ne ipsos quidem debere dubitare. Id quo majore faciant animo, copias se omnes pro castris habiturum, et terrori hostibus futurum.

In omni Gallia eorum hominum, qui aliquo sunt numero atque honore, genera sunt duo. Alterum est Druidum, alterum Equitum. Illi rebus divinis intersunt, sacrificia publica ac privata procurant, religiones interpretantur. Ad hos magnus adolescentium numerus disciplinæ causa concurrit, magnoque ii sunt apud eos honore, nam fere de omnibus controversiis publicis privatisque constituunt, et, si quod est admissum facinus, iidem decernunt; si cædes facta, si de hæreditate, si de finibus controversia est, iidem decernunt; præmia pœnasque constituunt: si qui aut privatus aut publicus eorum decreto non stetit, sacrificiis interdicunt.

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[1] The rule for attaching hypothetical clauses, *i. e.* those introduced by similar conjunctions, will be given in the sequel. In the present instance the verbs ef these clauses when translated into the direct form are to be in the indicative mood.

Ye are met together, O fathers of your country, and re-established in all the plenitude of your rights, after a lapse of three centuries. Called to the exercise of authority by the unanimous voice of the kingdom, the individuals of the supreme junta, have shewn themselves worthy of the confidence reposed in them, by employing all their exertions for the preservation of the state. When the power was placed in our hands, our armies half-formed were destitute, our treasury was empty, and our resources uncertain and distant.

He said; that he did not mean to undervalue the services or the character of the Portuguese soldiery, whom he considered as possessing qualities capable of being made useful, but he would never admit that they could form a force competent to the defence of the kingdom; they might be useful in desultory warfare, but must be wholly unfit for co-operation with a regular army. He was not afraid, therefore, of any responsibility, that might be incurred by his stating, that if the safety of the British army was to be committed on the expectation of such co-operation, it would be exposed to most imminent and inevitable hazard.

The following exercises are to be rendered in Latin.

EXAMPLES.

1. Cæsar said, that he would be content with that punishment which they [1] had brought upon themselves.

2. And on [2] Cæsar's asking them, in what place the main body were, and what their design was, he found, that all who were able to bear arms, had [3] assembled in one place.

3. Having stayed there a few days, and not daring to cross the river, they return home; and tell our ambassadors

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[1] Which they had contracted to themselves.
[2] From whom when Cæsar enquired.
[3] Had come together into.

that they had returned,[1] as they feared perfidy on the part of the Bituriges :[2] they knew it to have been their intention to have surrounded them, had they crossed the river, the Bituriges themselves[3] on one side, and the Arverni on the other.

4. He spoke after this manner: That in return for Cæsar's acts of kindness to himself, as it was by Cæsar's exertions that he had been freed from the tribute which he had been accustomed to pay to his neighbours the Aduatici, and as Cæsar had sent him back both his own son and his nephew who[4] had been sent among the hostages, and had been detained by the Aduatici in slavery and chains, he[5] ought freely to avow to him, that[6] in the matter of the attack upon the camp he had acted, not of his own judgment or will, but under compulsion of the state ; and that his authority was such, that the multitude had not less power[7] over him, than he had over[8] them.

5. Even though I am conscious to myself of no[9] fault, yet it is with the greatest feeling of shame, that I have come forward to[10] your assembly. That it should be known by you, that it should be handed down to posterity, that, in the fourth consulship of T. Quinctius, the Æqui and Volsci, just now scarcely a match for the Hernici, have with impunity come in arms to the walls of Rome ! If I could have known that this disgrace threatened this year above all others, although even for a long time our[11] habits of life, and the state of affairs have been such, that my mind foreboded[12] no good, I would have avoided the ig-

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[1] Having feared the perfidy of the Bituriges.
[2] To whom they knew there to have been that of design.
[3] Out of one part,—out of the other.
[4] Whom having been sent, the Aduatici had held.
[5] He owed very much to confess to him.
[6] That, what he had done respecting the assault of, &c.
[7] *Jus.* [8] Over the multitude.
[9] *Noxa* is a general term, to signify any fault or delinquency.
[10] Assembly of the people to hear an harangue, i. e. *concio.*
[11] It is so lived. [12] *Divino.*

nominy by my exile or death, if there had been no other means [1] of escape from office. In truth, is [2] it the case, that Rome might have been taken during my consulship, if those arms which were at our gates, had [3] happened to have been in the hands of brave men?

6. But then Sulpicius calling out, said, that this is not the time for delay, that they are surrounded, and cut off from their own men, unless striving to the [4] utmost, they should put an end to the battle of cavalry. It was not enough that they merely [5] put the cavalry to flight, they should kill both horses and men, that not an [6] individual might return to battle or renew the engagement; it was impossible for cavalry [7] to resist them, before whom a close line of infantry had given way.

7. I inquire of you, whether you and a cohort did not break a way by your valour into the camp. [8] I ask whether you found in the camp any consul or any army, or whether you did not find the camp abandoned, the wounded soldiers deserted. You must this day declare these things according [9] to your valour and loyalty, by which alone the republic has been upheld in this war. Lastly, I ask where Sempronius is, where our legions? whether it is you who have been abandoned, or you have abandoned the consul and the army? lastly, whether we are vanquished or have obtained the victory?

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[1] Flight of honor; *honor*, both in the singular and plural numbers, is commonly used for any public office.
[2] Has Rome been able to be taken.
[3] Should have been.
[4] With all force.
[5] To put to flight a horseman unhurt (*integer*).
[6] That no one might be carried back.
[7] *Illos resistere sibi.*
[8] I ask (to be omitted here and towards the end of the example).
[9] *Pro veritate tua fideque.*

CHAPTER IV.

RECAPITULATION.

The following are the rules which have been already laid down.

1. If a verb be in a clause which constitutes the predicate of a sentence, or qualifies the predication, the subjunctive mood is used.

2. If the subject of a sentence be composed of two or more clauses so dependent upon one another, that, if the connecting particle be omitted, they form a perfect sentence; then verbs, which ought, from the preceding rule, to be in the subjunctive mood in the sentence taken *independently*, are likewise to be in the subjunctive mood, when the clauses form the complex subject.

3. If a relative clause be used simply to describe an antecedent, or to introduce an accessory circumstance of such antecedent, without its bearing on the predication, the verb is to be in the indicative mood, though the relative clause may stand within the limits of the predicate.

4. If speeches be delivered in the indirect form, that is, not in the actual words of the speaker delivered in the first person, then all finite verbs are to be in the subjunctive mood. If the speaker be introduced speaking in the first person, the mood of the verb is to be determined in each sentence by the general rules.

Promiscuous EXAMPLES on the foregoing rules.

1. I really[1] know not what is to happen.

2. Take[2] care, that you preserve the province in the power of the state.

3. There is great[3] expectation of him, there is nothing which it is not[4] imagined he will do, for the sake of praise and glory.

4. I suddenly formed the plan of departing[5] before it was light, that there might be no gazing, no remarks, especially as my lictors[6] would have their fasces decorated with laurel. For the rest, by Hercules, I know not either what I am doing or what I am about to do. I am so perplexed at the rashness of this my very mad design.

5. The Decemvirs, having inspected the Sibylline books, reported to the senators, that the vow, which had been made to Mars on the occasion of this war, not having been duly made, must be renewed afresh and in a more ample manner.

6. He encourages them and bids them stand and fight, for they must make their way out, not by promises and supplications to the God, but by force and valour; their

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[1] *Plane.*
[2] Do, that you retain.
[3] There is great hope in him.
[4] Which he is not thought about to do.
[5] That before it was shining, I might go out.
[6] *Lictoribus laureatis;* this was a compliment usually paid to Roman officers on their departure for their provinces; to signify the expectation, that on their return they would receive the honour of a triumph.

swords [1] must open a road for them through the centre of the lines, and in proportion, [2] as there was less fear, there was generally less danger.

7. For he had so much deceit in him, so intimate an acquaintance [3] with the localities and the service, that [4] it was doubtful whether he was more injurious, when present, or when absent; when at peace or engaged in war.

8. At the last they were uncertain whether it would be safer for them to fly or to remain.

9. He explains to the lieutenants, whom he had set over the separate legions, what he wishes to be done. He especially advises them to keep the soldiers back, lest, in their ardour of fighting or hope of plunder, they should advance too far: he mentions what [5] disadvantage they had in the rising ground: that this was to be overcome [6] only by speed: that the affair was one of [7] favourable opportunity, not of fighting.

10. The barbarians seeing standards at a distance desist from the attack: at first they believe that the legions had returned which they had learnt from the captain had gone to a greater distance; afterwards, despising [8] their few numbers, they attack them [9] on all sides.

11. Death or your wine will cure me of [10] this malady, which keeps alive the old fire in my bones.

12. Men [11] in general do not perceive how [12] inconsistent these things are, for they praise such as die with equanimity, but think that persons are to be blamed, who bear

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[1] A way to be made by iron.

[2] And by what there was less of fear, by that there was less of danger.

[3] *Peritia.* [4] It was had in uncertainty.

[5] What of inconvenience the unevenness of the place had.

[6] Avoided.

[7] *Occasio,* never signifies what is ordinarily meant by the English word "occasion." Cicero says, "Tempus actionis opportunum Græce *εὐκαιρία,* Latine appellatur *occasio.*"

[8] Ablative absolute.

[9] Out of all parts. See *ex.* in Dr. Butler's Praxis on Latin Prepositions.

[10] Cure this evil which guards. [11] Most men

[12] These (things) fight between themselves.

the death of another with the [1] same feeling. As if that could in any way happen, which [2] is the common language of lovers, that any one loves another more than himself.

13 What is there so arrogant, as to attempt to teach the pontifical college on matters of religion, and divine things, as ceremonies and sacred rites; or what so foolish as for a person, if he hath discovered anything in your books, to detail it to you; or so inquisitive as to desire to know those matters which our ancestors desired, that you alone should know, and upon which they thought you alone should be consulted.

14. I deny, that it is consistent with public right, and those laws to which our state is [3] accustomed, for any citizen to be [4] visited with an evil of such a nature without trial.

15. Nor had any of them done, what Saserna has charged in [5] his work on agriculture, that a person who wishes a dog to follow him should throw him a dressed frog.

16. Here [6] might be seen the sudden change of fortune: those, who had just now been in fear for themselves, were [7] protected by a safe harbour. Those, who had caused danger to our ships, were compelled to fear for their own state. Accordingly with the change of time the tempest protected our fleet, and so distressed the Rhodian ships, that all [8] the decked vessels, in number sixteen, were dashed to pieces and wrecked.

17. These [9] circumstances increased the confidence and the spirits of Pompey's army to such a degree, that they thought no more about the nature of the war, but [10] fancied that victory was already in their hands. They [11] did not

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[1] With an equal mind.
[2] Which is wont to be said in amatory discourse.
[3] Which this state uses.
[4] To be affected with a calamity of that kind.
[5] In agriculture.
[6] It was permitted to see.
[7] A most safe harbour protected.
[8] To one all being decked.
[9] So much of confidence and spirit was added by these circumstances.
[10] But seemed to themselves already to have conquered.
[11] They did not think to have been to a cause.

attribute the circumstances to the small number of our men, or to the disadvantageous nature of the ground, and especially [1] the want of room, the camp being already occupied, or to the army being separated into two parts, though the one part could offer no assistance to the other.

18. For a wise man will more rightly be called king, than Tarquin, who was not able to govern either himself or his subjects; more rightly master of the people, (for such is a dictator,) than Sylla, who was master of three most ruinous vices, prodigality, avarice, and cruelty; more rightly rich, than Crassus, who, if he had not been in want, would never have desired to cross the Euphrates, without any cause for war.

19. I would [2] beg you to assure yourself of this, that upon all occasions I shall undertake and uphold with the highest zeal, every thing that shall tend to the increase of your dignity.

20. If all who consult [3] for the good of the state ought to be dear to us, assuredly military commanders ought [4] to be especially so, by whose wisdom and valour and danger it is, we preserve both the safety of ourselves, and the dignity of the empire.

21. That city is so great, that it may be said to consist of [5] four very large cities; of these one is that, which I have mentioned, the Island; which, being enclosed by two harbours, extends itself to the mouth and entrance of each; and in this is situated the house, which was King Hiero's, and which the Prætors [6] commonly occupy.

22. And when these things happen, every [7] one is sensible that the state is falling into ruin.

23. He says, that at the same time in the preceding year, the Bellovaci, and the other states of Gaul, had commenced

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[1] *Angustiæ.*
[2] I would be willing (*that*) you should persuade that to yourself.
[3] See note 5. p. 23.
[4] In the first.
[5] Out of. See Dr. Butler's Praxis.
[6] Are accustomed to use.
[7] There is no one but understands.

war; that [1] they, above all the rest, had obstinately continued in the same determination; and had not been brought to a [2] sound feeling by the surrender of the others. He knew and was aware, that it was a very [3] easy matter to throw the blame of their fault on the dead.

24. For I do not see in what way past pleasures can [4] alleviate present evils.

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[1] That these out of all had remained most obstinately in sentiment.
[2] *Sanitas.*
[3] That the cause of war was most easily delegated to the dead.
[4] *Sedo.*

CHAPTER V.

SECTION I.

Conjunctions are indeclinable parts of speech used to connect words and sentences together, and they express the relations which propositions bear to one another. They are commonly divided into numerous classes, according to their respective meanings, but it will not be necessary to notice any others than those, in the use of which there is commonly considered to be difficulty in regard to the mood of the verb which follows them.

HYPOTHETICAL CONJUNCTIONS.

Hypothetical conjunctions, as *si* and the like, are those which imply some supposed case or condition, under which an assertion is made, or an event takes place. As the predication is made of the subject only under the supposed state of circumstances, the clause which expresses the condition is to be attached to the subject, of which the particular predication is made. If that subject be the subject of the sentence, the verb of the clause is to be put in the indicative mood. If, however, the subject, to

which the condition is attached, be in the predicate of the sentence, the subjunctive mood must be employed.

Thus "si illum relinquo ejus vitæ timeo; sin opitulor, hujus minas." The assertion of Davus that he fears for the life of Pamphilus is made under the supposed case of his (Davus') abandoning his cause; and in like manner the assertion that he fears Simo's threats is made under the supposed case of his assisting Pamphilus. The hypothetical clause in each case is to be attached to the subject of the verb *timeo,* which is also the subject of the sentence, and consequently the verbs *relinquo, opitulor,* are in the indicative mood. The reasonableness of attaching the hypothetical clauses in this manner will be evident from considering the force of Davus' observation: he remarks, that he is in doubt what to do, whether to assist Pamphilus or to be guided by the old man, and he reasons thus upon the two plans which may themselves be considered the proper subjects. "My abandonment of Pamphilus makes me fear for his life."—"Si illum relinquo, vitæ ejus timeo"—"assistance given him by me makes me fear for myself." Sin opitulor hujus minas timeo [1].

The following example from Cicero is similar. "Si suscipis domesticæ laudis patrocinium, me non solum silere de vestris monumentis oportebit, sed etiam lætari———. Sin istius

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[1] See Note 5, page 23.

amicitia te impediet : si hoc, quod abs te postulo, minus ad officium tuum pertinere arbitrabere ; succedam ego vicarius tuo muneri." Cic. in Verr. Act. 2. lib. iv. c. 37. The subjects of these two sentences are the same person, *Cicero himself*, (*Ego*). In the former sentence it is in an oblique case, in the latter it is in the nominative : the two different predicates are, —of the former sentence, *non solum silere de vestris monumentis debeo, sed etiam lætari,*— of the latter, *succedam vicarius tuo muneri.* But these two predicates are said of the singular noun *Ego* when *placed under different circumstances.* Two opposite cases are supposed, which may be said to *limit*[1] or *qualify*

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[1] I shall have occasion to refer frequently in the course of the exercises to some severe animadversions made by Dr. Crombie in the fifth edition of the Gymnasium, on a work published by myself, in which I propounded the Theory of the Latin Subjunctive Mood, now more fully developed in these Exercises. The title of my former Treatise is, *The true Doctrine of the Latin Subjunctive Mood.*

Upon this Dr. Crombie has animadverted on numerous occasions. In many instances, however, he has founded his observations on words and remarks *which are not to be found in my work,* and which the learned Author under some inexplicable misapprehension *has put into my mouth.* I particularly refer the Reader to an Appendix to this work, in which I have remarked upon several of these instances. To fair criticism argument must be opposed—to misquotation denial.

In vol. 2nd, note, page 338, Dr. Crombie objects to my saying, in the case of the following example,

> " Si bruma nives Albanis illinet agris
> Ad mare descendet vates tuus." Hor. Ep. I. 7. 10.

that " vates tuus " is *qualified* by the condition, " si bruma nives Albanis illinet agris." Dr. Crombie's remark is " Mr. Greenlaw, in order to reconcile the construction of si with his theory, has in one or two examples assumed, what cannot be conceded to him. Horace says,

> " Quod, si bruma nives Albanis illinet agris,
> Ad mare descendet vates tuus, et sibi parcet,
> Contractusque leget.—Ep. I. 7. 10.

the subject, the one, *si suscipis domesticæ laudis patrocinium*, the other, *si istius amicitia*

"Mr. Greenlaw says, that the conditional clause qualifies the subject vates, and that the verb is therefore in the indicative mood. Nothing can, as I conceive, be more evident, than that the term vates is not here qualified, as the Author assumes; but is taken in its whole extent, that is, in the logical phrase, the term is distributed, the whole poet, soul and body, being there signified. The contingency, expressed in the conditional clause, might induce Horace to go to the sea-side, or it might operate as a dissuasive from going; but in either case, it must be the poet, corporeally and mentally, absolutely and wholly; unless we can believe the absurdity that part of him could go and part remain behind. This is not the only instance, in which Mr. Greenlaw has supported his theory by a similar error."

For the logical reader I will observe, that I have not said, that the conditional clause qualifies the *subject* vates. He will at once perceive that *vates tuus* with the condition *si bruma nives Albanis illinet agris*, forms the subject of the hypothetical proposition considered as a categorical. He will also justly conclude that I have not said the *term* vates is qualified.

This is not the proper occasion to discuss whether I have rightly used the word "qualified," though in justification of myself to Logicians I will plead authority. See Whately's ELEMENTS OF LOGIC, p. 71. It should be remembered, that my treatise was designed for persons, of whom it might be imagined that *some* had not made Logic their study.

It would be futile to argue respecting the observation, that "it must be the poet corporeally and mentally, absolutely and wholly: unless we can believe the absurdity that part of him could go and part remain behind." Nobody will be found to deny the assertion, except in regard to the words, "absolutely and wholly" in a logical sense.

"Absolute is opposed to relative" for which see Crombie's Gymnasium, vol. i. p. 63, and the assertion of an intention to go to the sea-side, is not made of vates *absolutely*, but only *relatively* to the condition si bruma &c. so that, in a logical sense, the singular proposition is to be reckoned, not an universal, but a particular; and consequently the subject is not distributed. Notwithstanding this, "the whole poet, soul and body," is signified. Hypothetical propositions may be stated as categorical, as also, modals as pure, by attaching the mode, or the hypothesis to one of the terms. This of course must be done systematically, and I cannot conceive by what rule the learned Author of the Gymnasium would attach the condition, in the case before us, otherwise than to the subject.

If it is to be so attached it is all that I contend for, and it then confirms the rule respecting the mood. And it is idle to argue the question, whether the subject, with the condition as part of it, be logically distributed or not, and consequently whether its quantity be uni-

te impediet; si hoc, quod abs te postulo, minus ad officium tuum pertinere arbitrabere. The condition in each case is attached to *ego*, which is the subject of the sentence, and the verbs of each clause are in the indicative mood.

In the following example the hypothetical clause is not attached to the subject of the sentence, and we find the subjunctive mood: Quærimus, si possint celare, quid facturi sint. The clause is attached to the subject of the verb *facturi sint*, but this is in the predicate, the subject of the sentence being *nos*. Thus "*nos*" (subject) "quærimus, si possint celare, quid facturi sint" (copula and predicate). The condition has no connexion whatever with *nos*. The sense is; *we* inquire what they (under the supposed case of being able to conceal their actions) would do.

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versal or particular. That the subject is *not* distributed, and that the proposition is in quantity a particular, does not, in my mind, admit a doubt.

The rule which is given for attaching hypothetical clauses will be a sufficient and certain guide for the learner, (for other clauses rules will be found in the sequel). Its application will invariably point out the right mood to be employed, and not leave the student in such a maze as that into which Dr. Crombie would introduce him: "It has been observed, that the conjunction Si, when used affirmatively for As, Since, or Though, is frequently joined with the indicative mood, thus, 'Si non admittimur,' Liv. iv. 3. 'If,' or 'though we are admitted.' When used hypothetically, implying merely a supposition, and not a fact, though generally joined with the subjunctive mood, we frequently find it joined with the indicative—as 'Si aditus datur,' Liv. iv. 5. 'If access is, or should be given.' "—On reference to the passage, it will be found that the condition is to be attached to *plebes*, the subject of the sentence. It should be observed, that Dr. Crombie's rule is not more defective than all those which are found in Grammars and Lexicons on the subject; and I feel bound to express the high opinion I entertain of the utility of the Gymnasium to the Latin Student.

Cicero himself puts the matter beyond all question. For, remarking upon persons who would not understand the question, he says, "hoc verbum quid valeat, non vident. Cum enim quærimus, si possint celare, quid facturi sint; non quærimus possintne celare: sed tanquam tormenta quædam adhibemus, ut si responderint, se, *impunitate proposita*, facturos quod expediat, facinorosos esse fateantur: si negent, omnia turpia per seipsa fugienda esse concedant." By this remark, he shows that the condition is to be attached to the subject of *facturi sint*, which is in the predicate of the sentence. He further shews that *si* is not to be understood in the sense of "whether [1]."

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[1] Unquestionably very high authorities may be quoted in favour of interpreting *si*, "whether" in some examples: but notwithstanding this the student is recommended *never* to use *si* for "whether." All the instances in classic writers where *si* is considered "whether" may be otherwise interpreted: the error consists in this; persons mistake the *condition*, which we have shewn is to be attached to the subject, for the *object of the verb*, which object is suppressed, being implied in the fact or circumstance which constitutes the condition. To explain this by example, "I shall be glad if this plant grows." The grammatical object of "be glad" is not *expressed*, but only implied under the condition, "if this plant grows," i. e. in the case of this plant growing, I shall be glad *at the circumstance*. In English the word "if" is sometimes used for "whether," as "Ask him if he will go," i. e. "whether he will go," but *si* would not be used to express the same sentiment in Latin. Dr. Crombie has followed the common opinion, that *si* signifies "whether" and has cited the following as an example. Exspecto si tuum officium scias. Plaut. Pœn. Prol. 12. The conditional clause, however, in this instance is not the object of "exspecto," but is to be attached to that, which *is* the object, and which is implied in the preceeding line; *fac populo audientiam*. The meaning of the passage is this, "Rise, crier, and call on the people to attend, I have been for some time looking to you, that, if you know your duty, you should do this."

Sæva, nec admiror, metuunt si fulmina, Ov. Trist. I. 9. 21. The hypothetical clause is not the object of *admiror*; but is only a supposed

Let the learner, therefore, always attach hypothetical clauses to that subject of which something is stated under the supposed case; and if that subject be the subject of the sentence, let him put the verb of the clause in the indicative, otherwise the verb is to be put in the subjunctive.

It may, however, be advisable to caution the learner against an error into which he might otherwise fall. It will sometimes happen that the subject of the verb to which the hypothetical clause is to be attached, is the *same person*, as the subject of the sentence. The learner must not be deceived by this, but must determine the mood by the proper position of the clause, as in the following example. "Illi parant vadum fluminis Sicoris tentare, si transire possent." Cæs. B. C. I. 83. The subject of *parant*, and the subject of the infinitive *tentare*, are the same *persons*, but the clause is attached to "they," the subject of "tentare," which, I may say, is accidentally the same party as the subject of *parant*. The act of making preparations is asserted of the party *unconditionally*, but the attempting a passage, is said of them only *under the supposed case* of their being able to pass. The following passages will serve to practise the learner in the application of the rule.

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case under which the Poet says that he is not surprised; the object had been mentioned before.

At simul impulsa est (*domus*); omnes timuere ruinam;
Cautaque communi *terga dedere fugæ*.

"Nostri autem magistratus imperatoresque ex hac una re maximam laudem capere studebant, si provincias, si socios æquitate et fide defendissent." Cic. de Off. II. 8. The subject is, "nostri magistratus imperatoresque," and the hypothetical clause is attached to the same persons, as the subject of "capere" in the predicate.

Again; "Summa igitur et perfecta gloria constat ex tribus his: si diligit multitudo; si fidem habet; si cum admiratione quadam honore nos dignos putat." Cic. de Off. II. 9. "Summa et perfecta," is the predicate, and the subject is "gloria quæ constat ex tribus his, si diligit multitudo; si fidem habet; si cum admiratione quadam honore nos dignos putat." If the expression in this example be changed, so as to throw *gloria* into the *predicate*, the subjunctive mood would be required in the hypothetical clauses. "Persuasum est mihi, summam et perfectam gloriam constare ex tribus his; si diligat multitudo, si fidem habeat, si cum admiratione quadam honore nos dignos putet."

Thus we find, "Satis enim nobis, si modo in philosophia aliquid profecimus, persuasum esse debet, si omnes deos hominesque celare possimus, nihil tamen avare, nihil injuste, nihil libidinose, nihil incontinenter esse faciendum."

The subject of this sentence is *nobis*, and the clause, *si modo*, &c. is attached to it and the indicative mood is used, (*profecimus*). The same persons are spoken of in the predicate,

nobis esse faciendum, and the hypothetical clause, *si omnes deos*, &c. is attached to this *nobis* in the predicate, and accordingly we find the subjunctive mood *possimus*.

EXAMPLES.

1. No one can doubt, but that, if done, it is done contrary to law.

2. I sent you Cæsar's letter, in case[1] you had not read it.

3. I have sent you the letter which I have written to Brutus in the style you desired. You will take care that it is conveyed with your own. However, I have sent you a copy, that, if it does not please you, you should not send it.

4. If[2] you approve of the thing, the place and the intent, read, I pray you, the law, and send it to me. And if it occurs to you, how we can evade it, we will act accordingly.

5. On his arrival there, he[3] was in great difficulty how he might reach his army: he perceived that, if the legions were sent for to the province, they would have to engage on their march; and he saw that, if he himself proceeded to the army, he[4] was unwisely trusting his own safety to those whose subjection at that time was only in appearance.

6. If any body asks why I am not at Rome, it is because it is the recess[5].

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[1] The object of the letter being sent is not expressed, being sufficiently implied in the hypothetical clause.

[2] If the thing pleases you. The copulative conjunction is frequently omitted in Latin, where the idiom of the English language requires it to be expressed. In this example, Cicero says. *If the thing, if the place, if the intent;* and likewise without the copulative conjunction, *if any thing shall come into mind.*

[3] He was affected with great difficulty, in what manner.

[4] That is, safety was not rightly committed to those indeed, who at that time seemed to be reduced, (*pacati*).

[5] The time when senators were allowed to absent themselves from Rome, (*discessus*).

7. We need a leader and director; one who shall be a ruler and moderator of these [1] popular gales. And [2] if one above all men were to be desired, we should not have any whom we could compare with you. Wherefore, if you can bring [3] yourself to think me mindful, or grateful, or a man of probity, (were it even from this circumstance, that I labour so earnestly in the cause of Milo,) if in fine you deem me worthy of your favors, I beg of you, that you would alleviate my anxiety, that you would devote your exertions to my praise, or to speak with more truth, almost to my existence.

8. Nor do I imagine that any [4] one has ever felt the concern for his own life and fortune, that I do for the honor of this man, in whom I have resolved [5] to rest every thing that I possess. You [6] especially, I understand, if you are willing, can be of such assistance to him, that we need require nothing beyond.

9. If, as you think, L. Antony has given [7] an assembly to Octavius, I am anxious to know what was [8] the style of his harangue.

10. Men of scanty means have but [9] one way of conferring or displaying [10] an act of kindness to our order, namely this exertion and attendance in cases [11] of our canvassing. For it cannot be, nor ought it to be required of us, or of Roman Knights, that they should attend for whole days upon their friends when candidates. For [12] if our house is frequented by them, if sometimes we are conducted by them

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[1] The winds which I have mentioned, (*propono*).
[2] Who if out of all, one.
[3] Are able to think.
[4] Safety and his fortunes to have been to so great care to any one.
[5] Decreed all mine to be put.
[6] That you, one man.
[7] Private individuals among the Romans were not allowed to hold assemblies for the purpose of haranguing the people. The Tribunes however, on particular occasions, would call an assembly and *lead forward* by the hand individuals to address the people. From this custom arose the expression, *Tribunus produxit.* See Cic. in Vatin. c. 10.
[8] Of what sort was his harangue.
[9] But one, *unus.*
[10] *Proferendi beneficii.*
[11] In our petitions.
[12] By whom if our house is celebrated,

to the forum, if we are honoured by a [1] single procession around the court house, [2] we think that due notice and attention is paid to us. That constant attendance is the part of the poor and of friends whose time is not employed: a host of whom is never wanting to the kind and liberal.

11. I had nothing to write. Yet I wished to know where you are, and if you are absent, or are about to be absent, when you mean to return. Therefore [3] inform me. And in regard to what you wished to know, when [4] I move; I have determined to remain the day after the Ides at Lanuvium, the day after that in Tusculanum, or at Rome. Which of these I shall do, you shall know on the day itself.

OBSERVATIONS ON HYPOTHETICAL CONJUNCTIONS.

Si is the only pure hypothetical conjunction; there are others of a mixed nature, as the compounds of *si*, as *quasi, etsi, nisi* or *ni.*

Quasi or *quam si* expresses a *comparison,* but the comparison is made, not with any thing *asserted* to exist, but what is only *supposed.*

Dummodo is commonly classed under hypothetical conjunctions; but it is expressive of *duration,* or *continuance,* and is most frequently used to connect clauses expressive of the result or consequence of a predicated action or event; and sometimes those which express the reason or occasion. (See Chapter on *causal* conjunctions.)

Thus "qui omnia recta et honesta negligunt dummodo potentiam consequantur, nonne idem

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[1] *Uno basilicæ spatio.*
[2] We seem to be diligently observed and respected.
[3] You will make me more certain.
[4] When out of place.

faciunt;" i. e. "who neglect what is right and honorable *all along with this object in view.*"

Etsi is commonly considered to be a *concessive* conjunction; the concession, however, is not a fact or circumstance asserted to have happened or to be likely to happen, but is only a supposed case, and the principal assertion is made even (*et*) under the supposition of such a thing being or happening.

Nisi is also of a mixed nature, and it may be worth while to point out its force, and to distinguish it from *si non*, with which it is too often confounded. Dr. Crombie says, "nisi is elegantly used for *si non*." The elegance of *nisi* in such instances we apprehend consists in its correctness, and the incorrectness of *si non* would be the principal feature of its inelegance. Dr. Parr says, that, "*nisi* is very different from *si non*; for *nisi* expresses a contingency which may or may not be, but *si non* speaks of that which is not a contingency, but of that which actually is not; and it implies a condition in which something is positively denied. The condition lies in *si*, and the negative part of the proposition is *si non*. *Nisi* and *si non* are totally different, though not opposite." Parr's Works, vol. vii. p. 496. He then refers to Herman on the subject. Herman's observation is, "*si non* et *nisi* eo differunt, quod *nisi* dubitantis est, *si non* autem sumentis quid ut certo negatum. Ut *nisi fallor*, dicit, qui fortasse se falli subindicare vult; *si non fallor*, autem, qui hoc non falli se, simpliciter ut certum ac verum sumit.

Hermanni in Vigerum Annot: See μὴ οὐ. It is surprising, that such acute critics as Parr and Herman should not have more clearly marked the distinction between *nisi* and *si non.* Zumpt is more happy, and the Student is referred to his Grammar for his remarks.

We will, however, observe, that *nisi* compounded of *non* and *si,* negatives (under one condition) the principal assertion ; *si non* confirms the assertion under a negative condition. *Nisi* implies, that the principal assertion, whether affirmative or negative, holds under all circumstances, but the particular case supposed, under which it does not hold. Adhuc certe, nisi ego insanio, stulte omnia et incaute. Cic. Ep. Att. vii. 10. Herman's remark upon *nisi* will certainly not apply here: for Cicero did not wish to hint that, possibly, he was mad; but that it was only under one supposed case, *si insanio,* that the assertion *stulte omnia et incaute* was *non certe,*—not beyond all question. *Si non* implies, that the principal assertion holds under one case supposed: it *may hold* independently of that case, but it is *asserted* that it *does* hold *under that case,* which is a negative supposition.

Plerique Scipionis sententiam sequuntur. Uti ante certam diem, Cæsar exercitum dimittat; si non faciat, eum adversus rempublicam facturum videri. Cæs. B. C. I. 2. The assertion in this case is, that the senate considered that Cæsar intended to act against the state; but it is made under one supposed state of

circumstances, namely, his not disbanding his forces, *si non faciat*, i. e. *exercitum non dimittat*. This does not imply, but that the senate *might* entertain the same opinion, even if Cæsar should disband his forces; the *assertion*, however, is positive, that such would be their opinion[1], *if Cæsar should not act so*.

Nisi when joined to a word and not a clause expressed, may generally be rendered in English by "except" or "unless," but it always exerts the force of affirming the principal assertion under all circumstances, but the supposed case, under which it denies it. Thus—

Illius arbitrio noctem, lucemque videbis,
Gutta quoque ex oculis non nisi jussa cadet.
Propert. IV. I. 143.

The principal assertion is "the tear will not fall from the eyes," which holds under all circumstances but one, namely *si jussa*, under which case "it *will* fall."

I cannot remember an example where the difference between *nisi* and *si non* can be more clearly pointed out, than in the one which Schwartz has selected to shew, that in this instance there is no difference. See Tursellinus de Particulis, cap. 151.

Celsus, lib. v. cap. 26. says, "Nodus vulnus

[1] In English, "unless" and "if not," are commonly confounded; but there is the same difference between them as there is between *nisi* and *si non*. *Unless* according to its etymology means, "put aside," or "except one," i. e. "one case," which corresponds with *nisi*. But in *si non* and *if not*, *non* and *not*, belong to the verb of the hypothetical clause, and make it a negative supposition, under which alone the principal assertion is made.

lædit, nisi tamen longe est." This implies, that a knot in the case of a ligature about a wound is injurious to it, under all circumstances but *one ;* under which circumstance, it is *not* injurious, namely "*si longe est,*" if the knot is made at a distance from the wound. Had he said "Nodus vulnus lædit, si non longe est," he would have implied, that a knot *is* injurious in the case of being near to the wound ; but the expression does not at the same time deny, that it *may* be injurious, if it is tied at a distance. It would not therefore be inconsistent with the truth of "Nodus vulnus lædit, si non longe est," to assert, that a knot in a ligature about a wound is in *all* cases injurious, but the same assertion would be inconsistent with the truth of "Nodus vulnus lædit, nisi longe est[1]." If the student finds that the principal assertion is intended by the author to hold under all cases *but one,* that one being mentioned, as *a supposed* case, under which the assertion is not to hold, he must use *nisi.* If, however, he finds that it is the author's intention to make the principal asser-

[1] The logical reader will perceive, that "Nodus vulnus lædit, nisi longe est," implies the contradictory of "Nodus vulnus lædit," but that "Nodus vulnus lædit si non longe est," implies its subalternate. "All knots are injurious to wounds ;" the *contradictory* of which is—"Some knots are not injurious to wounds ;" for instance, "if they are tied at a distance." The *subalternate* is—"Some knots are injurious to wounds," namely, "if they are tied not at a distance." If these particulars are *both* true, as they may be, then of course the *subalternans* of the latter of the two, which is the *contradictory* of the former, is false. *Nisi,* therefore, and *si non* can never be correctly used one for the other. The assertions made by them, although they *may* be both true, are in reality totally different.

tion under a negative supposition, *si non* must be used. The student must also notice the difference between *nisi* and *non si*. The former, we have seen, affirms the principal assertion under all circumstances but one, under which supposed case it negatives the assertion. *Non si* is used where the principal assertion is a negative, which is to hold even under the supposed case. Thus—

Per omnes adjuro deos, nunquam eam me deserturum;
Non, si capiundos mihi sciam esse inimicos omnes homines.

The negative assertion is, "I will not forsake her," the supposed case is, "If I should know that I should thereby make all men my enemies."

EXAMPLES.

1. The Pontifex Maximus said, that the money ought to be immediately laid by, and not mixed with other money, [1] otherwise the vow could not be duly performed.

2. But if you imagine that the [2] demands of the state are satisfied, I [3] am of opinion you should come [4] speedily to

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[1] Unless which should have been done.

[2] It to have been satisfied to the republic.

[3] *Putare, censere, existimare, arbitrari, judicare, opinari* may be thus distinguished. *Putare*, to think after reflection, (the mind having as it were *pruned* the subject of what is unnecessary); *censere*, to have a decided opinion, or to consider that the matter comes up to a standard conceived in the mind; *existimare*, after consideration to account as of value; *arbitrari*, to decide in one mind between two or more things; *judicare*, to decide upon a point; *opinari*, to have a notion of, without implying any settled opinion.

[4] *Celerare, maturare, properare*, and *festinare* may be distinguished. *Celerare*, to hasten, using speed; *maturare*, to forward, to bring to maturity, to make preparations for the accomplishment of; *properare*, to hasten, or be on the point of doing, to come or bring near; *festinare*, to hasten or be in a hurry, generally implying some excitement

the Comitia, which will shortly arrive, provided only that this [1] haste for canvassing diminish not aught of that glory, which we have acquired.

3. We are vanquished therefore, or if true worth cannot be vanquished, assuredly we are broken down and disheartened.

4. For, grant, [2] that your fortune cannot receive any lasting [3] injury; for neither he who [4] is at the helm of the state, [5] nor the state itself, will suffer this to be the case; yet I am unwilling that robbers [6] should do any violence to your fortune. I should [7] not have hesitated to write who these robbers are, but that I was confident you knew them. And indeed, if you ask me, what I think of the matter, I do not see why he should be so urgent, or why you should oppose his wish; except, however, it could be much less allowed to you than to him, to be concerned without occasion.

5. I approve [8] the proposal, unless your Father say something [9] in opposition.

6. Unless my mind deceives me, it will not be long [10] before misfortune breaks upon me.

7. If [11] an assertion, as for instance *sauciabitur Philoctetes*, is true, *non sauciabitur* is false, unless we would follow the opinion of the Epicureans, who say, that such assertions are neither false nor true.

8. But if there is no divining those things which come [12] under our senses, nor those which are comprised under arts, nor those which are discussed in philosophy, nor those

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of mind. The cognate nouns and adverbs have corresponding significations. In this example, Cicero uses *three* of these.

[1] Ambitious haste. [2] Even if.

[3] Which is about to be perpetual (subjunctive). The future subjunctive in Latin is the future participle and the auxiliary verb *sim*. [4] Who holds the republic.

[5] *Respublica*, the public affairs,—the common weal: *civitas*, the body politic, a body of people associated together by law.

[6] An attack of robbers to be made upon.

[7] I should dare to write, unless i. e. under all circumstances but one. [8] The cause is best.

[9] Some other thing. [10] Misfortune will not be very much absent.

[11] "If" to "instance," to be omitted.

[12] Which are subjected to.

which concern [1] civil polity, then I cannot [2] at all understand, of what things there is any divination.

9. No one of our countrymen makes eloquence his study, unless it be, that he may shine in courts [3] of law and the forum.

10. Wherefore, unless perchance you are now tired, and if we are not troublesome to you, recur [4] to those points, which tend to the praise and splendour of the speech itself.

11. For it is of no consequence to consider [5] what ought to be spoken, unless you are able to speak that freely [6] and smoothly.

12. Nor is this sufficient unless the speech [7] be rendered more agreeable by the voice, the countenance, and the action.

SECTION II.

CONCESSIVE CONJUNCTIONS.

THE rule which has been given for hypothetical conjunctions applies also to that class which is called concessive; by which, assertions are made under the limitation of some fact or circumstance which is assumed or granted. The concessive clause is to be attached to the subject of which something is asserted under the concession, and if that subject be the subject of the sentence, the verb of the clause is to be in the indicative mood; if, however, that sub-

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[1] *Versor.*

[2] *Omnino*, *penitus*, and *prorsus* may be distinguished. *Omnino*, altogether or on the whole; *penitus*, altogether or thoroughly; *prorsus*, altogether, or in all parts, or in any part throughout.

[3] In causes.

[4] Bear yourself back to those things.

[5] To see.

[6] Lovely and sweetly.

[7] That which is said be more seasoned. *Condītus*, a participle from *condo*; *condītus*, a participle from *condio*, and used also as an adjective.

ject be in the predicate of the sentence, the verb of the clause is to be in the subjunctive mood. These conjunctions are quamquam, quamvis, quamlibet, and the like.

OBSERVATIONS ON CONCESSIVE CONJUNCTIONS.

Etsi, etiamsi, tametsi, and *tamenetsi,* which are commonly accounted concessive conjunctions, are more correctly classed as hypothetical. *Licet* should be wholly excluded as a conjunction; it always exercises its original power as a verb, and any verb subjoined to it by a conjunction expressed or understood, must be in the subjunctive mood.

It may be advisable moreover, to warn the learner, that the conjunctions *quanquam, quamvis,* [1] *quantumvis,* and *quamlibet* must not be used indiscriminately, as the substitution of either of them for another would alter the sense or perhaps cause a solecism. This caution is the more necessary, because the precise meaning of these words, and their difference in use, is not commonly stated in grammars or dictionaries, nor indeed in any philological treatise that we are aware of. *Quamquam* refers the concession more to the writer or speaker, and therefore may be used in all kind of treatises. It states absolutely and positively a fact or circumstance to be granted; and is, there-

[1] *Quantumvis* and *quamvis* may perhaps be distinguished by observing, that the former expresses the *measure,* the latter the *manner.*

fore, never used without a verb; in other words, it always introduces a clause. *Quamvis* refers the concession to the party written or spoken to, and consequently can only be used in dialogues, or addresses, or treatises addressed to persons. It implies also the notion of degree, *i. e.* the fact, circumstance, or quality is supposed to be granted in a degree according to the will of the party addressed, *quam-vis*. It may, therefore, be joined to an adjective without a verb. *Quamquam* properly signifies "although," *quamvis*, "howsoever you please." If the degree, and not simply the fact, be granted, but *at the will of indefinite parties, quamlibet* is used. *Quamlibet*, of course, as *quamvis*, may be joined to an adjective.

EXAMPLES.

1. However ready [1] in thought you may be, as [2] I grant that you are, still, had it not been a matter of great concern with you, that I should obtain what I ardently wished, the matter could never have so happily [3] suggested itself to your mind.

2. Now, now, indeed, dear [4] Brother, although your life was cut off prematurely, and by a [5] hand which it least became, do I consider your fall a subject of joy rather than grief?

3. Though he is a [6] roguish sort of fellow, he will not, at least to-day, do any thing to be beaten a second time.

But indeed, (as in truth an orator is engaged about life,

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[1] Prudent and thinking, (*ad cogitandum*).
[2] So as you are.
[3] *Tam belle venire.*
[4] Most dear to my mind.
[5] Whence it least became.
[6] *Scelestus.*

and it is his subject matter) [1] every thing in life ought to be inquired into, and listened to, and read, and discussed, and treated of, and debated by an orator. For eloquence is peculiarly one of the highest virtues. Although all virtues are equal and alike, yet still the [2] form of some is more beautiful and splendid than that of others.

4. For there are persons, who, while my death is not likely to profit the state, account [3] it a crime that I live. These, I am [4] well assured, do not think, that a sufficient number of persons have perished already. But if these had listened to me, they would have been alive in honor, though in a peace as unjust as you please.

5. Although this our acquaintance has been of very short standing, and arose from the circumstance of your having bought the land next to mine, yet your virtue, or the [5] fact that we are near neighbours, induces me to advise you with boldness and familiarity.

6. But after reading your letter, I was indeed surprised, that you had so greatly [6] changed your opinion ; but I concluded [7] that you had done it not without reason. Your [8] opinion has changed, even under the supposition, that you approved of my quitting Rome, as undoubtedly you did, provided I was there the first of January; though, [9] as you say, you did not advise and urge my departure.

7. What is it you say, Phædria? Though I am anxious to obtain [10] the girl, and think that my object may be best obtained by this means, I will, notwithstanding, do as you shall bid me, rather than lose [11] your friendship.

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[1] (*The things*) which are in the life of men.
[2] But yet one species more than another is beautiful and illustrious.
[3] Think it to be in the place of a crime.
[4] To whom I know for certain that it does not seem. *Certe*, undoubtedly, *certo* for certain.
[5] Our vicinity makes that I advise.
[6] Vehemently. [7] I decided between two opinions, (arbitror).
[8] *Your opinion has changed even under the supposition that*, to be rendered by (*etsi*).
[9] Though (*as you please*) you may not have been a persuader and pusher on. [10] To lead her away. [11] Have you unfriendly.

8. I can bear that also, though it is unjust, if he would only give me the money.

9. For you may not be able to advance all your friends to the highest honour; grant, [1] that you excel as much as you please.

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[1] It is allowed you excel as much as you please.

CHAPTER VI.

SECTION I.

CAUSAL CONJUNCTIONS.

The next class of conjunctions, of which we have to give examples, consists of those which are called *causal*, that is, they are used when the cause of an action or event is introduced. The right use of these and the proper mood to be employed has always been considered one of the most difficult points in the Latin language. This arises from the ambiguity of certain Latin words, and the still greater ambiguity of the corresponding words in English. It will be necessary, therefore, for the learner to obtain by practice a readiness in determining the power which a clause may exercise in a sentence. It is not sufficient for him to know, that one fact is the *cause* of another, for the very word "*cause*," like "*because*," is used in different senses. I may say, without any offence against Grammar, "The trees flourish,

because the soil is good." "The plants in a greenhouse were killed, *because* there was no fire." Now in each of these cases "*because*" exerts a different power. Again I may ask, "*Why* does the sun appear to rise in the East?" "*Why* do sailors risk their lives at sea?" "*Why*" is differently used in these questions, as the answers which suggest themselves to these questions would shew. Let the learner, therefore, attend to the following remarks, as it will be necessary for him to fix the precise meaning of English expressions, before he attempt to render them into Latin.

The word *cause*, then, has different meanings; in other words, there are *four* causes.— First, when one thing physically, *i. e.* naturally and of itself produces another thing, it is called the *efficient cause;* thus in one of the examples given above, "the goodness of the soil," is the *efficient cause* of "the flourishing of the trees." Secondly, when a circumstance is mentioned as inducing or immediately influencing an agent to perform an action, that circumstance is called the "*cause*," but, to distinguish it from the preceding, it may be called the *moving*[1] *cause or motive*. This however, *thirdly*, must be carefully distinguished from the *final cause, i. e.* the object in view, or the end to which the action is intended to lead. To a question put before,

[1] In my treatise on the True Doctrine of the Latin Subjunctive mood, it was not to my purpose to enter into any precise distinction of causes; and consequently I have called the efficient and the moving cause by one name, namely the *efficient* cause. In fact, they are so

UNIVERSITY OF CALIFORNIA

"why do sailors risk their lives at sea?" the answer might be given "to get reward," or, otherwise, "because they hope to gain reward." And "the *gaining* reward," and "the *hope* of gaining reward" are each *causes* why "sailors risk their lives at sea," but "*the hope of gaining reward*" is the *moving* cause, "*the gaining reward*" is the *final* cause. *Fourthly*—Besides these, things are frequently *said* to be the causes of events, when they are, more precisely speaking, only *the condition,* or *state of circumstances,* under which causes (properly so called) operate. Thus, in an example given above, "The plants in a greenhouse were killed, because there was no fire;" the absence of the fire was not the *cause,* but the *condition or reason,* the frost being the *cause.*

If we are to use terms with any precision, it is wrong to say, that the clause expresses the *cause* of the event. We shall, therefore, call this, "the reason," and by this term is to be understood, the condition, under which the cause, either *efficient* or *moving,* operates to produce an effect. Thus, in the last example, the existence of the frost would not have *caused* the death of the plants, but for the *reason* or *condition,* namely, the circumstance that there was no fire.

Again "John kills Thomas in consequence

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much alike in their nature, that in Latin, as well as in English, they are expressed by a clause, the connecting particle of which is the same, *quod, because.*

of Thomas possessing money." The possession of money by Thomas is not the *cause* (properly speaking) of John killing him, but the *reason*, or condition, under which he kills him: the cause being *the desire* of becoming possessed of the money. Now a different mood in Latin marks whether the clause expresses the *cause* or the *reason*.

The *cause* whether *efficient* or *moving* is to be attached to the subject. The *reason*, and also the *final cause*, are to be attached to the predicate; the clause, therefore, which expresses either the reason or the final cause must *invariably* have its verb in the subjunctive mood: that which expresses either the efficient or the moving cause will generally have its verb in the indicative. When we say *generally*, the learner must not imagine, that in any single case it is a matter of indifference which mood is to be used. But it may happen, that the subject to which the cause (efficient or moving) is to be attached, may be [1] subordinate

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[1] *Per se*, the verb of the clause expressing either the *efficient* or the *moving* cause must be in the indicative mood; but if the subject, to which the clause is attached, be in the predicate, according to the general principle, the subjunctive mood is required.

This, it is hoped, may be considered a satisfactory answer to Dr. Crombie's questions, in regard to a statement made in the True Doctrine of the Latin Subjunctive Mood. Dr. Crombie observes, "Now if this be the reason, and as far as it appears, the only reason assigned by the author, why the efficient cause is attached to the subject, and if this relation be universally and necessarily true, it may be asked why is the author's rule only generally and not universally just? In regard to the final cause, he maintains its universality; why not also in respect to the efficient cause?" The verb of the final cause cannot be otherwise than in the predicate; the verb of the efficient cause *may* be in the predicate, as it *will* be, when *the* subject to which the

and in the predicate of a sentence; then of course the subjunctive must be employed. Before giving examples it may be advisable to mention summarily the four causes.

First.—*Efficient cause,* that which physically or naturally produces any thing.

Second.—*Moving cause,* or motive, when a circumstance influences an agent to perform an action.

Third.—*Reason*[1], the condition or state of circumstances under which a cause operates.

Fourth.—*Final cause,* the end to which an action is intended to lead.

It is a great beauty in the Latin language, that different particles or conjunctions are used in connecting these different causes, in cases where ambiguity might otherwise arise.

Quod is principally used to connect the efficient and the moving cause. *Cum* and *qui* are used to connect the reason, but under different circumstances, as will be shewn. *Ut, qui, quo,* connect the final cause, and their different use will be explained. I will here also remark, that when these causes are expressed in Latin by substantives, different prepositions are to be used.

The following examples will tend to elucidate the foregoing observations.

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clause is attached is in the predicate, but, *generally,* this subject will be found to be the subject of the sentence.

[1] The word *reason* is frequently taken to signify what may otherwise be called the *proof;* that is, it is adduced by the writer or speaker as an evidence of the assertion which he makes. In such cases *quod* is used, and the verb is in the indicative mood, because, in fact, the proof is a separate proposition. This will be shewn more at length.

Helvetii quoque reliquos Gallos virtute præcedunt ; quod fere quotidianis præliis cum Germanis contendunt. Cæs. B. G. I. 1. The almost daily engagements which the Helvetii had with the Germans were the *efficient* cause of their pre-eminent prowess. In like manner Cæsar had in the preceding sentence stated the fact, that the Belgæ were the most hardy, and had accounted for the circumstance in a similar manner. Horum omnium fortissimi sunt Belgæ; the *efficient* cause is added, *quod a cultu atque humanitate provinciæ longissime absunt ; minimeque ad eos mercatores sæpe commeant, atque ea quæ ad effeminandos animos pertinent, important.* Again, Reliquum erat certamen positum in virtute ; qua nostri facile superabant, atque eo magis, quod in conspectu Cæsaris atque omnis exercitus res gerebatur, ut nullum paullo fortius factum latere posset. Cæs. B. G. III. 14. Cæsar accounts for the superior personal prowess of his men, by mentioning that circumstance which induced them to fight with signal bravery.

Hæc ad te scripsi verbosius, et tibi molestus fui, quod te, cum mei, tum reipublicæ cognovi amantissimum. Cic. Ep. Fam. VII. 3. The knowledge that Marius was most attached to Cicero and the state, was the moving cause why Cicero wrote at length; it was that which operated in his mind, and influenced or induced him.

Now in each of these instances if the question were asked, *Why* did the Helvetii excel

the other Gauls in valour? *Why* were the Belgæ the hardiest of the Gauls? *Why* were Cæsar's men superior to their adversaries in valour? *Why* did Cicero write a detailed account of circumstances to Marius? The answers would be found in the conjunctional clauses which contain the causes of these events. But in the two former examples, we have the *efficient cause;* in the two latter, the *moving cause.*

Quum finem oppugnandi nox fecisset, Iccius Remus nuncios ad Cæsarem mittit. Nisi subsidium sibi submittatur, sese diutius sustinere non posse. Cæs. B. G. II. 6. The conjunctional clause does not express what is properly the *cause,* why Iccius Remus sent messengers to Cæsar; but it mentions the *reason, i. e.* the condition or state of circumstances, under which the real cause operated. He desired relief, but this (*the moving cause*) would not have operated and induced him to send messengers to Cæsar, but for the *reason* mentioned, namely the circumstance, that night had put an end to the attack made upon him. Again, Cicero, qui per omnes superiores dies præceptis Cæsaris summa diligentia milites in castris continuisset septimo die diffidens de numero dierum Cæsarem fidem servaturum—quinque cohortes frumentatum in proximas segetes misit. Cæs. B. G. VI. 36. Cæsar had sent out some divisions of his army in different directions. He himself accompanied one of them, and left especial orders with Cicero to keep the men strictly within the camp during his absence. He promised to return on the seventh

day, as that was the proper day for the legion which was left in garrison to go out to forage. Now, in the passage before us, we are informed that Cicero on the seventh day sent out five troops to forage, and it is added of him, *qui per omnes superiores dies præceptis Cæsaris summa diligentia milites in castris continuisset.* This strict adherence to the commands of Cæsar was not the *cause* why Cicero sent men out to forage, but it was the *reason;* the state of circumstances, under which the true cause operated, and but for which the cause would not have operated. We may readily suppose what the *moving* cause was, when we read, *eorum permotus vocibus, qui illius patientiam, pæne obsessionem appellabant, siquidem ex castris egredi non liceret;* the discontent and murmurs of his men would not have induced him to comply with their wishes, had he not considered that he had fulfilled the directions of Cæsar, by keeping his men in the camp the appointed time.

Cæsar equitatum omnem, ad numerum quatuor millium, quem ex omni provincia, et Æduis atque eorum sociis coactum habebat, præmittit; qui videant, quas in partes iter faciant. Cæs. B. G. I. 15. Here a fact is stated, and the *final cause* is added. Cæsar sends forward the cavalry, *with this object in view,—qui videant, quas in partes iter faciant.* Thus also, Ad Aulum scripsi, ut ea, quæ bene nossem de auro, Pisoni demonstrarem. Cic. Att. xii. 5. Cicero states a fact of himself, *scripsi,* and he adds the final cause of that

fact; the end which he wished to attain, *ut demonstrarem*. Now in regard to the four last examples, if the inquiry were made, *Why* did Remus send messengers to Cæsar? *Why* did Cicero send out troops to forage on the seventh day? *Why* did Cæsar send forward his cavalry? *Why* did Cicero write to Aulus? Answers to these questions would be found in the clauses of the several examples; in the two first, the answer would give the *reason;* in the two last, we should have the *final* cause.

Let the student divide the subjoined exercises, by stating first the principal assertion, then the causal clause; and let him mention, which of the four causes the clause contains, in the following manner.

Itaque et domo absum, et foro, quod nec eum dolorem, quem a republica capio, domus jam consolari potest, nec domesticum respublica. The principal assertion is *et domo absum, et foro;* the causal clause is subjoined, *nec eum dolorem, quem a republica capio, domus jam consolari potest, nec domesticum respublica.* The clause expresses the *moving cause*, that, which induced Cicero to absent himself from his own house and the forum.

Vix resisto dolori, quod ea me solatia deficiunt, quæ cæteris, quorum mihi exempla propono, simili in fortuna non defuerunt. The principal assertion is, *vix resisto dolori;* the causal clause is, *ea me solatia deficiunt, quæ cæteris, quorum mihi exempla propono, simili in fortuna non defuere.* The clause contains the *efficient clause.*

Illi, autem, qui omnia de republica præclara atque egregia sentirent, sine recusatione, sine ulla mora negotium susceperunt. The principal assertion is, *illi sine recusatione, sine ulla mora negotium susceperunt.* The causal clause is,

qui omnia de republica præclara atque egregia sentirent. The clause contains the [1] *reason.*

Ita, quam quisque poterat maxime insignis, quo notior testatiorque virtus ejus esset, telis hostium flammæque se obferebant. The principal assertion is, *quisque insignis telis hostium flammæque se obferebant.* The causal clause is, *quo notior testatiorque virtus ejus esset.* The clause contains the *final cause*, the object in view.

1. Ipse omnes copias castris eduxit; equitatumque quod recenti prælio perterritum esse existimabat, agmen subsequi jussit.

2. Pugnatum est ab utrisque acriter. Nostri, tamen, quod neque ordines servare, neque firmiter insistere, neque signa subsequi poterant, atque alius ex alia navi, quibuscunque signis occurrerat, se aggregabat, magno opere perturbantur.

3. Itaque virum fortem, mihique imprimis probatum Antonium, præfectum evocatorum, misi ad te, cui, si tibi videretur, cohortes traderes; ut dum tempus anni esset idoneum, aliquid negotii gerere possem.

4. In Siciliam duo prætores profecti: P. Cornelius ad exercitum; Otacilius, qui maritimæ oræ præesset.

5. Valde id, credo, laborandum est, ne, cum omnes in omni genere et scelerum et flagitiorum volutentur, nostra nobiscum et inter nos cessatio vituperetur.

6. Hæc scripsi, non ut de me ipse dicerem, sed ut tu, qui conjunctissima fuisti mecum et sententia, et voluntate, eadem cogitares.

7. Ego autem hoc miserior sum, quam tu, quæ es miserrima, quod ipsa calamitas communis est utriusque nostrum, sed culpa mea propria est.

8. Idem Divitiacus Æduus respondit; hoc esse miseriorem, gravioremque fortunam Sequanorum, quam reli-

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[1] The reason in this instance is a quality in the subject. Dr. Crombie correctly describes this, as "some circumstance in the character of the agent which accounts" for the predicated action. Gymnasium, vol. i. p. 371.

quorum, quod soli ne in occulto quidem queri neque auxilium implorare auderent [1].

9. Legati, non se existimare Romanos sine ope divina bellum gerere; qui tantæ altitudinis machinationes tanta celeritate promovere possent, dixerunt.

10. Cum Brutum nostrum convenissem, eumque tardius in Asiam venturum animadverterem, in Asiam redii, ut reliquias mei laboris colligerem, et pecuniam quam primum Romam mitterem.

11. Is igitur Patro, cum ad me Romam litteras misisset, uti te sibi placarem, peteremque ut nescio [2] quid illud Epicuri parietinarum sibi concederes: nihil scripsi ad te ob eam rem, quod ædificationis tuæ consilium mea commendatione nolebam impediri.

12. And when his disciples James and John saw this, they said, Wilt thou that we command fire to come down and consume them, even as Elias did?

13. They requested to be allowed first to communicate with their allies, that those who were desirous of peace might be parties.

In this example the latter clause expresses the final cause, the end to which the communication with the allies was intended to lead.

The final cause is also mentioned in the following example.

14. The Argians persevered in using the power they

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[1] The cause in this and the preceding example is the same. The subjunctive mood is found in the latter example, because the whole speech forms the predicate, being attached to *respondit.*

[2] *Nescio quid* is frequently used in Latin as a compound pronoun, and its signification is more indefinite than *aliquid:* in such case it does not affect the mood of the verb in the sentence. If *ignorance* be the principal idea predicated, then the verb following will always be found in the subjunctive mood. *Nescio quid est, Something or other has happened. Nescio quid sit, I know not what has happened.*

possessed, to maintain the decision they had themselves already made.

15. Under these circumstances, the Eleians in possession would probably not have been able long, with their single strength, to support themselves.

Under these circumstances expresses the reason, *quæ cum ita essent.*

16. Id amabo, adjuta me quo id fiat facilius.

17. And as it seemed not the interest of France to forward the union of the two kingdoms of Great Britain, that princess the more easily flattered herself that the French monarch would prefer her friendship to that of the Scots. The better to deceive her, proposals of marriage were made her with the Duke of Anjou.

18. Some members objected to this heavy charge, on account of the great burden of loans, which had been imposed on the nation.

19. Under these circumstances, in a country of which the most slender report had never yet reached Greece, the generals had recourse to their prisoners.

20. After every inquiry in their power, having weighed all circumstances, the Greek generals resolved to pursue their way into Armenia.

21. Id factum graviter tulit Induciomarus, suam gratiam inter suos minui: et, qui jam ante inimico in nos animo fuisset, multo gravius hoc dolore exarsit.

EXAMPLES.

Of the *efficient* and *moving* causes, to be rendered in Latin.

1. Cæsar, because he remembered that the consul L. Cassius had been killed and his army routed and forced by the Helvetii to pass under the yoke, thought that permission should not be granted.

2. I speak more modestly of this matter, because there is present a man of the highest excellence in speaking.

3. My sorrow was heightened, because in the paucity of wise and especially of good citizens, a man of no ordinary stamp, one most intimately associated with myself in all my plans, has been cut off at a time most [1] unseasonable for his country, and has left behind him a woful regret for the loss of his authority and prudence. And I grieved because I had lost one who was not my adversary and an [2] envious opposer of my praises, as most persons thought, but the friend and partner in my glorious labor.

4. In which we must labour the more on this account, that many Latin books are said to have been written inconsiderately by those men, [3] confessedly most excellent, but not [4] very learned. For it may happen that a person may think rightly, but may not be able to express his sentiments [5] elegantly.

5. Forbear [6] entreating me; any one of these causes you please, prompts me to do it, either, yourself, or because it is the fact, or because I [7] desire the welfare of Glycerium herself.

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[1] *Alienissimus* is here used with peculiar beauty. It is frequently taken to signify *inopportune*, but it forms a strong antithesis to *conjunctissimus*.

[2] *Æmulus* is used in a good sense and also in a bad. *Æmulatio* et in laude et in vitio est. Nam et imitatio virtutis *æmulatio* dicitur, et est *æmulatio* ægritudo, si eo, quod concupierit, alius potiatur, ipse careat. It differs, therefore, from *obtrectatio*, which is of deeper malignity. Ægritudo ex eo, quod alter quoque potiatur, quod ipse concupierit. *Æmulus*, therefore, in a bad sense is spoken of one who cannot endure that another should obtain that which he himself sought. *Obtrectator* is said of him, who cannot bear that another should enjoy what he himself may be enjoying. *Detrectator* is a slanderer, one who lessens the praise due to another.

[3] *Quidem.* [4] *Salis.*

[5] *Polite;* his sentiments—that which he thinks.

[6] In English there are two forms of the infinitive: "to love" and "loving" are both infinitives. "One in 'ing' the same in sound and spelling as the participle present, from which however it should be carefully distinguished, *e. g.* 'rising early is healthful,' and 'it is healthful to rise early,' are equivalent." Whately. Elements of Logic, b. II. c. i. § 3.

[7] See note 5. page 23.

6. And I understood that your letter was shorter [1] than it would otherwise have been, because you thought that he would convey it himself.

7. For these subjects, which are so numerous and so great, innumerable ornaments had to be used, which were the only precepts that were delivered at that time by those who were accounted masters of oratory. Whence it arises, that no one attains to the true and perfect eloquence, because the precepts [2] for mental perception are different from those for speaking; and instruction [3] in facts is sought from different persons than instruction in words.

8. But in every subject it is a most difficult matter to [4] describe the character of what is best; because [5] different persons entertain different opinions of the best. I am delighted with Ennius, says some one, because he does not [6] differ from the style of words in common use.

9. The moment that the news of these events reaches the son, he [7] proceeds half distracted to the house [8] to lend his aid in defence of his father's life and his sister's chastity. And all the inhabitants of Lampsacus with the same feeling, as soon as they heard of the circumstance, assembled at the house by night, as they were affected [9] as well by the high character of Philodamus, as by the greatness of the wrong.

10. For it is not your fault, if some have feared you:

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[1] "Than it would otherwise have been" to be omitted.

[2] The discipline of understanding is one—of speaking, another: *disciplina* and *doctrina* both signify *instruction*; but, as is evident from the etymology of the words, the former is used in relation to the party receiving instruction, the latter in regard to him who gives it.

[3] Instruction of things is sought from some, of words from others.

[4] To explain the form, *forma* (*quod χαρακτὴρ Græce dicitur.*)

[5] Because the best seemed different to different persons.

[6] Depart from the common manner of words.

[7] *Tendere* is to proceed in a direction towards; *contendere* is to proceed all the way to, and generally implies effort and rapidity.

[8] To lend his aid in defence of,—to succour.

[9] Because as well the dignity of Philodamus, as the magnitude of the injury moved.

and on the other hand, it is your highest praise, that most men have felt that [1] you need not be at all feared.

11. I pass over many things, because I see before me these lights and ornaments of the state, P. Servilius and M. Lucullus.

SECTION II.

It was stated, that the reason is the condition or state of circumstances, under which a cause operates. This condition may be an *external circumstance,* or it may be some *quality in the subject,* or *an act performed by the subject.* In English it is introduced frequently by the same word which is used to connect the cause; as "because," or, more commonly, "since." Thus "the trees were killed, because they were left uncovered;" and, again, "the trees were killed, because they were tender." The clauses in each case express the reason; but in the former instance, the reason is an *external* circumstance; in the latter, it is a *quality in the subject.* Now the precision of the Latin language is such, that a different phraseology marks the difference, *cum* being used as the connecting particle in the former case;—*the relative,* in the latter. Thus "Eo *quum* de improviso celeriusque omnium opinione venisset, Remi, qui proximi Galliæ ex

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[1] You by no means to be feared.

Belgis sunt, ad eum legatos, primos civitatis, miserunt." Cæsar's sudden and unexpected arrival was the reason of the Remi sending ambassadors, *i. e.* it was the state of circumstances under which the moving cause (probably the *fear* of losing their possessions) operated, but the *reason* in this case is no quality in the Remi, but an external circumstance. Thus, again, "Moleste tuli te senatui gratias non egisse, *cum* esses ab eo ordine ornatus summis honoribus." The clause expresses the *reason,* the state of circumstances under which a *cause* operated upon Cicero. This cause had been mentioned, which was, "quod mihi, pro summa erga te benevolentia magnæ curæ est, ut quam amplissimæ dignitatis sis." This induced Cicero to feel sorrow that Lepidus had not expressed his thanks to the senate. The *reason,* however, being an external circumstance, is connected by *cum.*

"Illi autem,[1] qui omnia de republica præclara atque egregia sentirent, sine recusatione,

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[1] Of a similar character is the following, which we have quoted before; "Cicero qui per omnes superiores dies præceptis Cæsaris summa diligentia milites in castris continuisset, ac ne calonem quidem quemquam extra munitionem egredi passus esset, septimo die diffidens de numero dierum Cæsarem fidem servaturum, quod longius eum progressum audiebat neque ulla de reditu ejus fama afferebatur, simul eorum permotus vocibus, qui illius patientiam pæne obsessionem adpellabant, quinque cohortes frumentatum in proximas segetes misit."

Dr. Crombie seems to mistake the meaning of this passage, having quoted it in the Gymnasium, vol. i. p. 377. and said that qui here is equivalent to quamquam, quamvis, or etsi is. Neither of these interpretations will apply. The relative clause expresses the *reason:* Cæsar had promised to return to his camp in seven days; the time had now

et sine ulla mora, negotium susceperunt, et cum advesperasceret, occulte ad pontem Milvium pervenerunt."

Here are two things stated of the same subject, *illi* (*prætores*); and a *reason* is given for each, but the first is a quality in the subject, *the love of their country;* in the second instance, the reason is an external circumstance, and the clause is connected by *cum*.

" Cum ille promisisset, tum Pythius qui esset, ut argentarius, apud omnes ordines [1] gratiosus, piscatores ad se convocavit, et ab his petivit, ut ante suos hortulos postridie piscarentur." In this example, two *reasons* are given for the same predicate; one being an external circumstance, namely, the promise of Canius to sup with Pythius, which is connected by *cum;* the second is a quality in the character of Pythius himself (the subject), "*qui* esset, ut argentarius, apud omnes ordines gratiosus." This quality is accounted for by Cicero, "*ut argentarius,*" as a banker had opportunities of con-

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expired, and as Cicero had complied with the directions of Cæsar, the facts mentioned (quod longius eum progressum audiebat, &c.) operated upon him and induced him to send out five cohorts. Had the reason not existed, in other words, had Cicero not yet restrained his men within the camp for the appointed time, these causes would not have operated.

[1] "Gratiosus" is interpreted by Gesner, "gratia abundans," id est, "favore multitudinis vel potentium." By Facciolati, "qui gratia apud omnes plurimum valet, vel qui omnium gratiam et favorem sibi facile conciliat." The word primarily bears an active signification, and is derived from "gratia," as this is from the adjective gratus. Vossius says, Gratia (a gratus) est, quæ gratos et amabiles facit.

ferring obligations on parties of all ranks. This quality is adduced by Cicero as the *reason,* under which he called the fishermen to him and asked a favour of them, and this reason is connected by *qui.*

It frequently happens that a reason is given not for the principal predicate, but for something subjoined to it; the rule holds in regard to such cases: thus, "Accepi tuas litteras; quibus lectis, cognovi non satis prudenter fecisse Philotimum, *qui,* cum abs te mandata haberet, ut scribis, de omnibus rebus, ipse ad me non venisset, literas tuas misisset." Cic. Ep. Fam. iv. 2. The relative clause expresses the reason, not of *Cicero's knowledge* of Philotimus's imprudence, but of the *imprudence itself;* and as this reason consisted in an action performed by Philotimus, the relative is the connecting particle. The clause, *cum abs te mandata haberet,* mentions an *external* circumstance, "you had given him directions."

The rule extends itself to cases where the subject is inanimate, as a fact: it may be said to possess a quality, which also may be brought forward as the *reason* of an event happening; and the pronoun relative in such cases is employed as the connecting particle—thus, "Evenit facile, quod diis cordi esset," "the event alluded to readily came to pass," the *reason* being, the circumstance of its being agreeable to the gods.

EXAMPLES,

Of reason consisting of external circumstances.

1. Then our men exhorted one another, to [1] prevent so great a disgrace, and leaped down in a body from the ship: also when those who were in the fore-part of the nearest vessels beheld them, they [2] followed close upon them, and advanced near to the enemy.

2. Now as the army [3] was moved on to besiege this city, the townsmen, under a consciousness of their crimes, because they did not think a surrender to such inveterate foes safe, and there was no hope of security in their walls or arms, [4] resolve upon a cruel and savage deed against themselves and their friends.

3. Accordingly, on the day on which I [5] reached the province, as ambassadors of Cyprus came to meet me at Ephesus, I sent letters that the cavalry should immediately depart from the island.

4. A horseman [6] saved him, who hastily leaped down from his horse, and placed [7] the astonished king on its back in his own stead. He himself, as being [8] on foot he was unable to keep [9] up in speed with the flying cavalry, per-

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[1] That so great a disgrace should not be suffered. *Committo* differs from *admitto*, the former implies more of action, the latter, rather permission; "scelus committere," to engage in or commit a crime; "scelus admittere," to suffer a crime to be committed, not to interfere to prevent it.

[2] Between "*consequi*," "*assequi*," and "*subsequi*," there appears to be this difference. The two former infer a coming up with an object followed, "consequi" looks rather to the end, "assequi" refers more to the progressive steps made till the object is reached, "subsequi" signifies to follow close upon, without implying that the object is arrived at.

[3] Præterpluperfect tense.

[4] *Conscisco*, to determine by common consent.

[5] Touched.

[6] Was to safety.

[7] Placed in his stead, *subjicio*.

[8] A foot soldier.

[9] To equal in course.

ished, being stabbed by the enemy, who [1] pushed on at the fall of the king.

5. It is not to [2] her interest to be given to him, as he is in love with another.

6. Now, under these circumstances, some persons imagine that this comparison has not been judiciously introduced, and that no [3] directions whatever ought to be given respecting that class.

7. And, as a great number of our countrymen and first-rate men attended me from my house, I [4] delayed not to make them participate my pleasure.

8. Now, as soon as Hannibal had retired to Acerræ, Marcellus forthwith, having closed the gates, and placed guards to prevent any one from going out, held an enquiry respecting those who [5] had secretly conferred with the enemy.

EXAMPLES,

Of reason consisting of quality or action of subject.

1. They who betook themselves into Africa either endeavoured to renew the war, or, as we did, trusted themselves to the conqueror. [6] You pursued a middle course as you thought perhaps the latter plan the part of an abject, the former of an [7] obstinate mind.

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[1] Being urged on. [2] A useful thing.
[3] Nothing at all ought to be changed.
[4] I without any interval of time (*continuo*) made, &c.
[5] To whom conferences had been privily with the enemy.
[6] Your counsel was middle.
[7] Between *tenax*, *pertinax*, and *obstinatus*, there appears to be this difference; *tenax* is generally used in a good sense, and signifies "firm to one's purpose;" *pertinax* is generally used in a bad sense, and signifies "holding to one's purpose beyond what is reasonable;" *obstinatus* in like manner is commonly used in a bad sense, "stubborn," "that cannot be moved by argument or remonstrance." But the two latter words are sometimes used in a good sense, and the first is also sometimes used in a bad sense.

2. The men being of primitive integrity, as [1] they formed their opinion of other men from themselves, believed him, [2] upon his assurance that he [3] would cancel the sale of the property of L. Roscius and [4] give his son undisturbed possession of the farms.

3. It remains, Judges, that we should [5] inquire this, which of the two rather killed S. Roscius; he to whom Roscius' wealth came at his death, or he to whom beggary came; he who before the event was of slender means, or he who after the circumstance became most needy; he who burning with avarice [6] conducts himself in a malicious manner against his friends, or he who has always lived in such a manner, that he has known no [7] money-getting traffic, but that only profit, which was the produce of his own labour; he who is the most daring of all informers, or he whose want of acquaintance with the forum and judicial proceedings excites in him a very dread not only of the [8] courts but even of the city itself.

4. But this, indeed, was by no means [9] strange to me, as I well knew you, and remembered the promise contained in the letter which you sent me, and also as I had [10] learnt from one Purnius your [11] secret plans.

5. And when I said that, I added this also, that we had

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[1] Ex sua "natura" cæteros fingerent.

[2] When he assured.

[3] That he was about to take out the name of S. Roscius from the tables.

[4] Was about to deliver the farm unoccupied, empty.

[5] *Dubito* is sometimes used in the sense, of inquiring or considering, as the act of consideration implies that the matter is not decided, is still *in dubio*.

[6] Is borne hostile against his own.

[7] *Quæstus* is generally used in a bad sense, and signifies a sordid getting of money, a scraping together money by unworthy means; *fructus* is a more generic term, and signifies the profit and enjoyment of any exertion.

[8] Benches, *i. e.* on which the jury and advocates sat. See Adam's Rom. Antiq.

[9] New.

[10] Was having your counsels being known.

[11] *Penitus*.

so [1] divided between us the duty of preserving the state, that I was to protect the city from domestic snares and intestine [2] violence, and you were to defend Italy from armed enemies, and secret conspiracy; but that this association between us in so great and so renowned an office had been [3] weakened by your relatives; since they were afraid, lest as you had been extolled by me in the highest and most signal manner, you [4] would on your part assign to my credit some portion of that good will which exists between us.

6. For indeed, as I [5] take so great pains in writing, (as commonly [6] excites your surprise,) it is not my practice so to act as to give the appearance of having been negligent in writing, especially as that would be the fault not only of a negligent but of an ungrateful mind.

It sometimes happens that a circumstance is adduced as the reason of a predicated action or event, but this event continues only during the continuance of the reason: in such cases *dum* is the connecting word.

Multa quoque et bello passus *dum conderet* urbem,
*Inferret*que deos Latio.

VIRG. Æn. i. 5.

Virgil in this example states the *reason,* why Æneas was harassed by war—it was because he was establishing a colony and introducing new Gods, and *while* this was in progress, the original inhabitants endeavoured to defeat his purpose and drive him from the country.

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[1] The duty in retaining the safety of the republic to have been so divided in portions (*dispertior*) to me with you.
[2] Wickedness.
[3] Made to totter.
[4] Lest any part of mutual will should be assigned to me by you.
[5] Who place so much of industry.
[6] As you are accustomed to admire.

This double idea of an event happening *during the continuance* and *in consequence* of another is conveyed by *dum* and the subjunctive mood. Thus in like manner :—

> Illa quidem *dum* te fugeret per [1] flumina *præceps*,
> Immanem ante pedes hydrum moritura puella
> Servantem ripas alta non vidit in herba.
>
> Virg. Georg. iv. 457.

It was *in consequence* of the rapidity of Eurydice's flight along the bank of the river, that she did not see the serpent in the grass, and therefore the subjunctive *fugeret* is used; and as the principal event (non vidit) continued *during the continuance* of the damsel's rapid flight, *dum* is employed as the connecting particle.

EXAMPLES.

1. I see this, [2] that, while I have wished to speak briefly, I have spoken somewhat obscurely. But I will try and express myself more clearly if I can.

2. Cæsar promises to supply them with corn from that time [3] till they arrive at the river Varus.

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[1] This meaning of *per* is not noticed in Dr. Butler's Praxis, it is the same as παρὰ, *along, beside.*

[2] *I see this to have been spoken by me by a little more obscurely.* In English the comparative degree is not commonly used unless the object, with which the comparison is made, is expressed : in Latin however it frequently is; thus *factus est iratior*, which implies *more angry* than ordinarily; so *paullo iratior, somewhat angry, i. e. rather more than ordinarily.*

[3] While it should be being gone by them, (passive impersonal of *venio*). The previous context explains that this clause was the reason, that state of circumstance under which Cæsar was induced to supply the parties with corn.

OBSERVATIONS ON CLAUSES IMPROPERLY CALLED CAUSAL.

The learner must also notice another point which requires explanation, as, otherwise, he might be led into error.

We have shewn that the clause expressing the moving cause is attached to the subject, and consequently has its verb in the indicative mood; but it is very different with clauses which are brought forward and stated *not* to be causes. The very fact of their being *denied* to be causes, separates them from the subject, and necessarily throws them into the predicate; and consequently we find the verbs universally, in such cases, in the subjunctive mood; the connecting conjunction is then not generally [1] *quod*, but *quo*.

Thus, "Non pol [2] quo quemquam plus amem, aut plus diligam, eo feci." Ter. Eun. i. 2. 16.

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[1] Many instances are, doubtless, met with of *quod* being used; but, as it appears to me, they are confined to cases where euphony has required *quod* in the place of *quo*.

[2] This passage is quoted in the Gymnasium, vol. ii. p. 434, in exemplification of an observation that "it is essential to perspicuity, that contingency should be carefully distinguished from certainty, and fact from mere supposition, or an implied negation of the fact." The learned author then observes, "non quod" and "non quo," "not because," "not that," are therefore *generally* connected with the subjunctive mood, when it is intended to deny or exclude the cause expressed by the conjunction and verb. Let the student be assured, that "non quod" and "non quo," under such circumstances, are *always* connected with the subjunctive mood.

The author of the Gymnasium further remarks on the passage from Terence, that "had Thais said, 'quo quemquam plus amo,' she would

A greater affection for another is denied to be the cause; and, consequently, the clause cannot be joined to the subject. Non pol *quo* plus *amo,* would be a solecism.

" Mihi consilium captum jamdiu est, de quo ad te, *non quo celandus esses,* nihil scripsi antea sed *quia* communicatio consilii, tali tempore, quædam admonitio *videtur* esse officii." Cic. Ep. Fam. v. 19.

That which is denied to be the cause, has

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have admitted the superiority of her affection for another, though she denied that to be the cause why she had excluded Phædria from her house. This rule, however, though conducive to perspicuity, is not universally observed. ' Non quod sola ornent, sed quod excellant.' " Cic. Orat. 39. An observance of the rule is then recommended. Where a rule is not universally observed, it is to be apprehended that there is something faulty in the rule itself. The reason why the subjunctive follows " non quod," " non quo," and even " non quia," has been shewn in the observation. But in regard to the passage from Cicero, there is a double reason why " *ornent* " is in the subjunctive mood. For besides that the fact is denied as a cause, the whole of the part quoted is in the predicate of the sentence, which accounts for " *excellant* " being in the subjunctive mood. The passage stands in Cicero, " Et reliqua, ex collocatione verborum quæ sumuntur quasi lumina, magnum afferunt ornatum orationi. Sunt enim (*id est, lumina ex collocatione verborum*) similia illis, quæ in amplo ornatu scenæ aut fori appellantur insignia, *non quod* sola *ornent,* sed *quod excellant.*"

Cicero states two circumstances, and denies one, and affirms the other to be the cause why certain things in the theatre or forum are called " insignia." The simple proposition of Cicero is, " Verborum collocatorum lumina (subj.) sunt (cop.) similia in amplo ornatu scenæ aut fori insignibus " (pred.). The clauses quoted by Dr. Crombie refer solely to the " insignibus ;" and " quod excellant " is the cause not of these "insignia" resembling certain " orationis lumina," but of their *being called* " insignia." Cicero proceeds immediately to apply his observation to these " *lumina.*" " Eadem ratio est horum, quæ sunt orationis lumina, et quodammodo insignia."

The student is strongly recommended to practise himself in discovering the right adjustment of the different members of a sentence; and it is hoped that this note may be somewhat of a guide and help to him.

the verb in the subjunctive mood, *celandus esses;* the cause which prevented Cicero's writing (*i. e.* which moved or induced Cicero not to write) is added, and according to the general principle has its verb in the indicative mood.

It sometimes happens that after the denial of a circumstance as a cause, the object in view or final cause is added, and this is introduced by "*ut*" or "*quo,*" according to a principle which will be explained.

"Nullum adhuc intermisi diem, quin aliquid ad te literarum darem; *non quo haberem* magnopere quid scriberem; sed *ut loquerer* tecum absens." Cic. Ep. Att. vii. 15.

Cicero denies his having any thing on which he desired to write, as the cause of his writing; but adds, what was his object in view—namely, to converse with him in his absence.

EXAMPLES.

1. And I did this not from pride nor incivility, nor [1] disinclination to forward your most becoming and excellent pursuit, especially as I well knew you [2] to be singularly framed by nature, and qualified for speaking; but, in truth, I did it from being [3] unaccustomed to such kind of discussion, and ignorant of those matters which are delivered as the rules and precepts [4] of an art.

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[1] Nor because I wished not to comply with your most right and best study.

[2] You out of all to be chiefly born and fit to speaking.

[3] A noun substantive.

[4] As if in art.

2. Your recollection of me [1], which you have [2] shewn by your letter, is exceedingly [3] grateful to me, and I request you to preserve it; not that I doubt your constancy, but because it is [4] my custom to make such a request.

3. I, indeed, have not the [5] advantage of being able to speak before you of my ancestors, [6] not that my ancestors did not possess the same qualities which you see in me, sprung from their blood, and trained up by the [7] instruction which I received from them; but because they wanted the praise of their countrymen, and the [8] lustre which your honour reflects.

4. In which matter I have the character [9] of being too

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[1] The student is referred to Zumpt's Latin Grammar, for a clear exposition of the double power of the genitive case in Latin. I will add, as a distinction between the *subjective* and *objective* genitives, that the *subjective* generally *precedes* the governing noun, but the *objective* generally follows it. *Hostium metus* signifies *the fear which the enemy have; metus hostium* means *the fear* of which *the enemy is the object.* This is beautifully marked by Cæsar,—"Pro veteribus *Helvetiorum* injuriis *populi Romani;*" (injuries which the Helvetii had committed against the Roman people.) The adjective pronoun in Latin generally signifies the same as the subjective genitive; but when it follows its noun, it generally is a substitute for the objective genitive. *Vestrum desiderium,* is *your longing; desiderium vestrum,* is a *longing for you.* The same remark, in regard to the adjective pronoun being sometimes objective, applies to the Greek language; and it may be worth while to give an instance, for the purpose of removing a difficulty which common readers have to understand a passage in the New Testament. St. Paul, 15th chap. of 1st Cor. says, *καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, ἣν ἔχω.* Our translators have rendered the passage *literally,* and have thereby created obscurity,—"I protest by *your* rejoicing which I have;" *i. e.* "by *my* rejoicing *on account of you,*"—*you* being *the object* of my boast.

[2] *Significare, monstrare, ostendere, indicare,* may be distinguished: *significare,* to show by a sign or mark; *monstrare,* to point out, as by the hand; *ostendere,* to show, or hold to view; *indicare,* to show or make manifest by declaring.

[3] Vehemently.

[4] There is a custom of thus asking.

[5] A faculty of speaking is not given to me.

[6] Not because they were not such.

[7] See note 2, page 72.

[8] The light of your honour.

[9] I am esteemed.

patient and easy [1]; not that I willingly hear myself ill-spoken of, but because I do not willingly give up a cause.

5. But Lælius' speech respecting the colleges is not better than many of the speeches of Scipio; not that any thing is more agreeable than that speech of Lælius, or that any thing can be spoken more [2] divinely on the subject of religion, but yet he is much more antiquated [3] and uncouth than Scipio.

6. With whom you will not see me contending after my old custom, not that it is right for me to shrink from any thing that the safety of Plancius demands, but because it is not necessary for me to detail in words what you can conceive in your mind.

7. Has any one ever thanked the gods for his being a good man? But a man does thank them for his being rich or loaded with honours, or for his being [4] preserved. And men give Jove the titles of *best* and *greatest* on account of these things, not because he makes men just and temperate, and wise, but because he preserves [5] and keeps them alive, and makes them powerful and rich.

8. But these things were [6] considered by the senate greater than they had expected; not that they entertained any doubt of your desire, but they had not [7] ascertained either how much you could do, or where you wished to advance.

9. He said that he thought the Illergetes ought to be rooted out before he left the province; not that he saw any danger from that quarter, or seed of a greater war, but, first, that so wicked a revolt might not go unpunished; and, next, that no enemy might be said to be left in a province, which had been subdued by so great valour and good fortune.

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[1] Slow.
[2] *Augustius.*
[3] More ancient and more horrid.
[4] *Incolumis.* See Crombie's Gymnasium.
[5] *Quod salvos, quod incolumes.*
[6] Appeared to the senate.
[7] The senate did not have it sufficiently explored.

SECTION III.

The final cause or object in view, in other words, the end to which an action is intended to lead, is of course connected with the predicate; and, under all circumstances, must have the verb in the subjunctive mood.

The connecting particle employed is either "ut," "qui," or "quo."

It is not, however, to be supposed that these particles may be used indiscriminately. If the end in view be not attained *immediately* by the predicated action itself, but is remote, and the action is (as it were) *accessory* to that end, *ut* is used. Thus, "Denique ego sum missus te ut requirerem atque adducerem." Ter. Phorm. v. 6. 41. Geta thus states the object of his being sent; but that object was not to be *immediately* obtained by the action of *being sent.* The object was ulterior, "*te ut requirerem atque adducerem.*" Moreover, it would be ill-suited to the occasion, and to the party speaking, to use either "*qui*" or "*quo*:" for,

Secondly: If the fitness of an agent for executing an object in view be implied, the pronoun relative is employed, and agrees with the agent employed, its case depending on its bearing in the clause, and the general laws of

construction for pronouns relative; thus, "Missimus qui pro vectura solveret." Cic. Ep. Fam. i. 3. Something more is expressed in this clause, than the *object* to be obtained by the party being sent; the fitness of the agent is implied by *qui*,—as for instance, that he was furnished with the means of executing the object intended.

Thirdly: If the object in view is *immediately* obtained by the predicated action, that object is introduced by *quo*. *Quo* in such cases is really the ablative of the relative, and the Latin sentence may be rendered in English by "*by which,*" followed by the verb with the sign "may" or "might."

> Evolat et natam frondosis montibus abdit
> Quo thalamum eripiat Teucris tædasque moretur.
> VIRG. Æn. vii. 388.

Amata's object is expressed in the latter line, but that object was immediately obtained by the predicated action, *natam frondosis montibus abdit*.

It may be remarked, that in the case of persons commissioned to convey information, the communication of such information being the whole object of the commission, the particulars of the communication are sometimes given, and the words expressive of their commission are omitted. "Rex Deiotarus legatos ad me misit, se cum omnibus suis copiis in mea castra esse venturum." Cic. Ep. Fam. xv. 4. The grammatical construction requires the

insertion of "qui dicerent." This is omitted because its insertion would give to the clause a greater importance than the narrative required or admitted [1]. Cicero might have used a more general form of expression ("me certiorem fecit"), but he wished to inform Cato, that Deiotarus had paid him the compliment of sending special messengers to communicate his intention.

EXAMPLES,

Of clause expressing remote object.

1. Accordingly we sent to meet him at Athens, [2] for him to come thence to Thessalonica.

2. I [3] had preferred personally communicating these circumstances to you; but because our [4] meeting was too distant, I have wished to acquaint you by letter, that you might have what to say, if at any time you should fall in with my slanderers.

3. I came home not in consequence of this being the best condition of life; but yet that I might be, as it were, in my native country, if any form of state should be still existing; or if not, that I should be there, as it were, in exile.

4. He made no delay in fighting, that by the very bustle of [5] the contest he might divert the attention of the enemy from seeing the cavalry pass along the hills.

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[1] See this feature of the language more fully developed in a succeeding chapter, on that use of the subjunctive mood which caused some grammarians to conceive the idea of a potential mood.

[2] That he should seem.

[3] *Hæc tecum coram malueram.*

[4] It was taking place too long (*longius*).

[5] The contest itself.

5. These things being concluded, the consuls and prætors departed into the provinces. However, Africa was the care of them all, [1] as though it had fallen to them by lot; either because they perceived that it would be the [2] principal scene of action and war, or to gratify Scipio, upon whom the [3] attention of the whole state was now directed.

EXAMPLES,

Of clause expressing object and fitness of agent.

1. Having received so marked a wrong, notwithstanding on that same day I sent mutual friends to Metellus to reason with him, that he might desist from that intention; to whom he replied, that it [4] was not in his power.

2. Their chief having complained of the wrongs done to him by the Romans, and of the condition of Ætolia, gave it as his opinion that ambassadors should be sent round to the kings, not only to sound their feelings, but to excite each one separately, by what might be incentives to him, to a war with Rome.

3. And as I was well acquainted with this custom, and as I was tired from my journey, and displeased with myself, I sent a person, according [5] to our friendship, to tell him of this.

4. And when Cæsar sent messengers to them to demand that they should deliver up to him the parties [6] who had made war upon him and Gaul, they answered.

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[1] As though (*velut*) to them having obtained it by lot.
[2] The sum of affairs, and of the war, to be turned there.
[3] All the state was at that time turned.
[4] When it was entirely at the option of a person whether he would do a thing or not, the Romans expressed the sentiment by "*integrum est*," "*res est integra*," "*res in integro est.*"
[5] According to, *pro*. [6] Those.

EXAMPLES,

Of clause expressing object *immediately* obtained by predicated action.

1. And there were many, who [1] although they did not consider that this was the case, yet in order more easily to deter us from the study who were inflamed with the love of oratory, willingly said of those orators that which I have related.

2. Assist me, I pray you, in this business [2], that it may be done the more easily.

3. Moreover, they whose practice and whole life have been engaged in the acquisition of knowledge have [3] not declined adding to the comforts and advantages of man; for they have given [4] instruction to many, that they might become better citizens, and more useful to their states.

4. And in order that you may be able more readily to understand that the things which took place were more disgraceful than those which I mention, I will detail to you from the beginning how the affair was conducted, by which you may learn both the miseries of this most innocent man, their audacity, and the calamity of the states.

5. I have written to Curius to give what you may ask him for. I think that something should be given to the medical attendant, to [5] increase his zeal.

6. If I find that you attempt to day any deceit in

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[1] Were this sentence expressed in Latin, without the periphrasis, "*Erant multi, qui,*" the verb of the concessive clause would be in the indicative mood; but as it is, the subjunctive is required.

[2] The more easy execution was to be obtained by Phædria's assistance.

[3] Have not retired from the utilities and advantages of men to be increased.

[4] "*Erudire*" seems to be used where the instruction tends to make parties better qualified for performing what is required of men in civilized society.

[5] In order that he may be more studious.

the matter of this marriage, to [1]prevent its taking place, you shall be beaten almost to death, and then cast into prison.

7. *P.* And by Hercules I have myself also heard that tale. *G.* Yes, but I will give you some particulars, that you may attach some credit to it.

SECTION IV.

As the right use of the conjunction *quod* has always been considered one of the most difficult points in the Latin language, it may be advisable to explain the different cases in which it is used. This is the more necessary, as grammarians give no satisfactory rules on the subject[2].

We have already seen, that *quod* is used as the connecting particle, when the efficient or the moving cause is mentioned; and that in such

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[1] By which they (nuptials) may less take place.

[2] It will, I trust, repay the student, if we enter somewhat at length into this subject; and I feel it to be necessary on account of the following circumstance: Dr. Crombie, in his second rule for the use of *qui* with the subjunctive, holds according to the opinion of all grammarians who have preceded him, that "Erras quod censes," and "Erras, qui censeas," are equivalent expressions. (See Gymnasium, 5th edit. vol. i. p. 371.) I omit the example, "*Male fecit* Hannibal, qui Capuæ hiemarit," or "quod Capuæ hiemavit," because according to my notion of Latinity each expression is barbarous.

In a treatise on the True Doctrine of the Latin Subjunctive Mood (see page 115), I not only questioned their equivalency, but I promised to point out the difference in a succeeding part of the treatise. From the circumstance of the only time which I could allow myself to

cases the verb of the clause is in the indicative mood, unless the subject to which the clause is attached be subordinate to a principal subject.

Secondly. *Quod* is used to introduce a particular circumstance which has been mentioned before, and in reference to which some observation is about to be made. This form is most commonly found in epistolary correspondence; when it is really in such cases the accusative of the pronoun relative. Thus, "*quod* scripsi ad te proximis litteris de nuntio remittendo; quæ sit istius vis, hoc tempore ignoro." Cic. Ep. Fam. xiv. 13. "In reference to that which I wrote you." The verb in such examples will of course be in the indicative mood, unless the clause be dependent.

Thirdly. *Quod* is used to introduce an additional observation or argument. It is then preceded by the verb *adde* [1]. In these cases, also, *quod* is properly the relative, and the expression is elliptical. By supplying the part omitted, the construction will be seen, "Adde id quod est." The verb in the clause intro-

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prepare the treatise being very short, it escaped me that I had given this pledge, and consequently I omitted to explain the difference when I treated of *quod*. Dr. Crombie called my attention to the point, and I sent to him, previous to the publication of the fifth edition of the Gymnasium, my views upon the subject. These views I have embodied with the observations I made in the treatise to which I have alluded; and I mention the fact, as probably the classification of examples in which *quod* is found, may be in some respects similar to that which Dr. Crombie has inserted in the last edition of the Gymnasium.

[1] Cicero uses accedit in a similar way—"Accedit etiam, quod familiam ducit." Ep. Fam. vii. 5.

duced must, therefore, be in the indicative mood. Thus,

> Adde quod hic clauso miscentur flumina ponto.
> Ov. Ep. Pont. iv. 10. 45.

Fourthly. Quod is used in introducing a clause, which forms a constituent part of the predicate; and, of course, the verb of the clause must always, in such instances, be in the subjunctive mood. Verbs of [1] incomplete signification take after them a clause which explains or rather limits the principal assertion. This clause [2] is commonly connected by *quod*, and of course the subjunctive mood is used.—Thus, "Hic tu me accusas, *quod* me *afflictem*." Cic. Ep. Att. iii. 12. The verb *accuso* requires something to be added to limit it, *quod me afflictem*.

Fifthly. When a proposition is adduced as a proof of some predication, it is introduced by *quod;* but as the proof is a distinct sentence, its verb is in the indicative mood. The

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[1] Verbs are said to be of incomplete signification, when they require something to be added to them, in reference to which they are spoken.

[2] Dr. Crombie calls this clause either the subject or the object of the predicating verb. Vol. ii. p. 431. I do not object to the word "subject" taken in its ordinary sense, nor perhaps even "object," but I think it preferable to avoid using words in a variety of meanings; I have, therefore, endeavoured to confine the word subject to "*that* of which something is said," and object to "the person or thing acted upon." *Object in view* signifies an end to which an action is intended to lead. In these exercises, therefore, the same definition of this class of cases has been preserved as that which is given in the True Doctrine of the Subjunctive Mood; namely, that the clause limits the predicate to the particular fact or circumstance mentioned in the clause.

proposition to be proved is commonly called the *assertion,* and the *proof* is called the *reason.* The student will readily distinguish between this and *reason,* a species of cause, that is, the condition under which a cause operates. If I say "the trees flourish *because* the soil is good," the goodness of the soil is mentioned as the efficient cause of the trees flourishing; but if I say "the soil is good, *because* the trees flourish," the conjunctional clause is not the *cause* of the soil being good, but the *cause of my knowing it;* or, in other words, the *proof* which I adduce to make good my assertion, that the soil is good. Thus, in Latin, "Hic nos igitur Stoicus iste nihil adjuvat, quoniam, quemadmodum inveniam quid dicam, non docet; atque idem etiam impedit, *quod* et multa reperit quæ neget ullo modo posse dissolvi." The former conjunctional clause, introduced by "quoniam," is the proof of the assertion, "Stoicus iste nihil adjuvat;" the latter, connected by "*quod,*" is the proof of the assertion—"idem atque impedit."

Sixthly. Quod is used, but really as a pronoun relative where a circumstance is introduced either as the cause, or even in some cases the subject itself, a reference having been previously made to the circumstance in the principal clause, by the introduction of *eo, propter eam causam, propterea,* &c. It need not be added, why the indicative mood is to be used in all such cases.

EXAMPLES.

Let the student mention under which of the six heads each example is to be classed.

1. Quod Ciceroni suppeditas, gratum. Quod errare me putas, qui Rempublicam putem pendere e Bruto ; sic se res habet. Quod me hortaris, ut scriptam concionem mittam ; accipe a me, mi Attice, regulam generalem earum rerum, in quibus satis exercitati sumus.

2. Neque mihi unquam veniet in mentem Crasso invidere, neque pœnitere, quod a me ipse non desciverim.

3. Est autem, ut ad illum tertium veniam, est plane oratoris movere risum : vel quod ipsa hilaritas benevolentiam conciliat ei, per quem excitata est ; vel quod admirantur omnes acumen.

4. Sed quia non dubito, quin hoc plerisque immensum infinitumque videatur, et quod Græcos homines non solum ingenio et doctrina, sed etiam otio studioque abundantes, partitionem quandam artium fecisse video, neque in universo genere singulos elaborasse, sed seposuisse, a cæteris dictionibus eam partem dicendi, quæ in forensibus disceptationibus judiciorum, aut deliberationum versaretur, et id unum genus oratori reliquisse ; non complectar in his libris amplius.

5. Sed breviorem me duæ res faciunt : una, quod publicis literis omnia sum persecutus : altera, quod M. Varisidium, equitem Romanum, familiarem meum, ipsum ad te transire, jussi, ex quo omnia cognoscere posses.

6. Accessit etiam, quod illa pars equitatus Usipetum, et Tenchtherorum, quam supra commemoravi, prædandi frumentandique causa Mosam transisse, neque prælio interfuisse, post fugam suorum se trans Rhenum in fines Sigambrorum receperat, seque cum iis conjunxerat.

7. Ornant igitur imprimis orationem verba relata contrarie ; quod idem genus sæpe est etiam facetum ; ut Servius ille Galba, cum Judices L. Scribonio tribuno plebis ferret familiares suos, et dixisset Libo, " Quando tandem,

Galba, de triclinio tuo exibis?" "Cum tu," inquit, "de cubiculo alieno."

8. Propositum hoc est, de quo, qui rerum potiuntur, sunt dimicaturi: quod Cn. Pompeius constituit non pati Cæsarem consulem aliter fieri, nisi exercitum et provincias tradiderit. Cæsari autem persuasum est, se salvum esse non posse, si ab exercitu recesserit.

9. Sed tamen quod ipsa virtus in earum rerum usu ac moderatione maxime cernitur, tractanda etiam in laudationibus hæc sunt naturæ et fortunæ bona.

10. Stoicos, autem, quos minime improbo, dimitto tamen, quoniam omnino irasci nesciunt, atque hanc iis habeo gratiam, quod soli ex omnibus eloquentiam, virtutem ac sapientiam esse dixerunt.

11. Graviter eos accusat, quod, quum neque emi, neque ex agris sumi posset, tam necessario tempore, tam propinquis hostibus, ab iis non sublevetur: præsertim cùm magna ex parte, eorum precibus adductus, bellum susceperit: multo etiam gravius quod sit destitutus, queritur.

12. Quare quod scribis, te confidere auctoritate et eloquentia nostra aliquid profici posse; nonnihil, ut in tantis malis, est profectum.

13. Nempe igitur hinc tum, Pomponi, ductus est sermo, quod erat a me mentio facta, causam Deiotari, fidelissimi atque optimi regis, ornatissime et copiosissime a Bruto me audisse defensam.

14. Id illi vitium maximum est,
Quod nimis tardus est, advorsum mei animi sententiam.

15. Quæ vero etiam cum labore et periculo ipsorum, hæc habent uberrimam copiam ad laudandum; quod et dici ornatissime possunt et audiri facillime.

16. Accedit etiam, quod familiam ducit.

17. Videndumque est illud, quod, si opulentum fortunatumque defenderis, in illo uno, aut forte in liberis ejus, manet gratia.

18. Nam ita me dii ament, quod me accusat vir nunc, sum extra noxiam.

19. Hic tu me accusas, quod afflictem.

20. Clausulas autem diligentius etiam servandas esse

arbitror, quam superiora, quod in his maxime perfectio atque absolutio judicatur.

21. Vix resisto dolori, quod ea me solatia deficiunt.

22. Quod te a Scævola petiisse dicis, ut, dum tu abesses, ante adventum meum provinciæ præesset; eum ego Ephesi vidi, fuitque mecum familiariter triduum illud, quod ego Ephesi commoratus sum.

23. Eadem autem epistola petebas, ut eos quam primum, ne in hiemem inciderent, ad facultatem ædificandi liberarem, et simul peracute querebare, quod eos tributa exigere vetarem, priusquam ego re cognita permisissem.

EXAMPLES,

To be rendered into Latin.

1. For if we grieve at this, namely, that we are not permitted to enjoy his society longer, the calamity is indeed ours; which we would bear with moderation, lest we appear to be [1] influenced by feelings of self-interest rather than friendship. But if we are [2] troubled in soul, as though something dire had befallen him, then [3] we do not with becoming feelings of gratitude form our estimate of his very signal happiness.

2. For either they will wonder how these matters relate to the subject of our inquiry, and [4] such persons will be satisfied when they ascertain that this [5] deep examination has not been needlessly pursued, or they will blame us for exploring [6] unfrequented paths, and leaving those which are well trodden.

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[1] To refer it not to friendship, but to domestic utility.
[2] *Angimur.*
[3] We do not with a sufficiently grateful mind interpret.
[4] Whom the thing itself being known will satisfy.
[5] That it will appear not without cause deeply sought into.
[6] *Inusitatus.*

3. Nor shall I be afraid of being [1] troublesome to him; to whom, indeed, it will be even pleasing, for this very [2] reason,—that he will see that I am grateful.

4. As to what you write, namely, that you wish to know the condition of public affairs, there exists the greatest dissension, but the zeal of parties is unequal.

5. I very highly praise and approve of your plan of retirement from business; and as to your not paying us occasional [3] visits, I bear it the more [4] contentedly, because, if even you were at Rome, my very irksome engagements would, notwithstanding, prevent me enjoying your wit.

6. I was surprised that you had nevertheless written to me with your own hand.

7. [5] I gave L. Saufeius letters, and to you especially, because, although I had not much time for writing, I was unwilling that so intimate an acquaintance of yours should go to you without a [6] letter from me. But as philosophers [7] travel slowly, I think that you will receive this letter first.

8. For he has acted well in this, that he has given me even this means of [8] learning his character thoroughly.

9. In regard to your inquiry as to what is going on here, the whole of Capua is cast [9] down, and all the levy here is at a stand. Matters are despaired of; all are in flight, unless something of this kind happens, that Pompey [10] unites his forces to those of Domitius.

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[1] After the verbs *metuo, vereor, timeo, ne* is used, when the following verb expresses a result contrary to our wish, *ut* when it is agreeable to it.

[2] Because of this thing itself.

[3] Not to pay occasional visits, *minus intervisere.*

[4] With a more even mind.

[5] "I had given;" because Cicero writes as though he were at the time conversing with Atticus. *Dare literas* is spoken of the writer giving a letter, *reddere literas* of the bearer giving a letter to the party to whom it is written.

[6] Without my letters.

[7] Walk or go a foot's pace.

[8] Of becoming acquainted with him; *cognosco.*

[9] The whole of Capua and all the levy here lies.

[10] Joins those forces of Domitius with his own.

10. But if you have already received that letter, you know that I arrived at Athens on the [1] fourteenth of October, and that I [2] received your letter from our friend Acastus upon my landing at the Piræus, that I was dismayed at the intelligence that you had gone to Rome with a fever, but that my spirits were raised by [3] Acastus reporting, to my gratification, that you had gained relief.

11. Cæsar exhorted the soldiers with no longer speech than was [4] necessary to urge them to remember their ancient valour, not to be confused in their minds, but bravely to sustain the enemies' attack; and [5] because they were now within the cast of a dart, he gave the signal for commencing the engagement.

12. In these difficulties two things were of [6] service to them,—the skill and experience of the soldiers, because, from their practice in former engagements, they could [7] decide for themselves what ought to be done, and did not require to be instructed by others; and secondly, Cæsar had forbidden the lieutenants to quit the works or their [8] respective legions, except the camp were fortified.

13. What you write to me about Hermias distressed me, by Hercules, exceedingly.

14. For he robbed virtue of its grace, and rendered it feeble, because he denied that [9] happiness rested in it alone.

15. First let us inquire how the [10] earth, out of which so much water comes, is able to supply the courses of

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[1] See Adam's Roman Antiquities.

[2] That I, having gone out from ship, received your letter, being much troubled *(conturbatus)*.

[3] Because Acastus announced those things which I could wish respecting your body alleviated.

[4] Than that they should retain memory of.

[5] Because the enemies were not farther distant *(longius absum)*, than where a dart could be thrown.

[6] To subsidy to them.

[7] They were able not less conveniently to prescribe to themselves what it behoved to be done, than to be taught by others.

[8] Each lieutenant from each legion *(a singulis singulos)*.

[9] The living happily (or to live happily), to be placed.

[10] Suffices to continue the courses of rivers.

rivers. We are surprised at [1] the seas not being affected by the addition which the rivers make to them. It is equally a fit subject of wonder, that the earth feels not the [2] loss of the waters which pass from it.

16. These things being known, as most [3] incontestable circumstances were added to these suspicions; namely, that he had conducted the Helvetii through the territories of the Sequani; that he had taken care that hostages should be [4] exchanged between them; that he had done all these things, not only without the command of himself (Cæsar) and of the state, but without their knowledge; that he was accused by the magistrates of the Ædui, he [5] considered that there was sufficient reason why he should himself [6] punish him, or bid the state do it.

17. For none ever admire an orator simply for speaking Latin. If he does not, men deride him, and think him not only not an orator, but not even a human being. No one extols a man who only speaks in such a manner that his audience understand what he says, but every one despises him who is not able to do this.

18. Do [7] not infer from our [8] silence what, upon the present occasion, we approve or what we disapprove. I, for my own part, and I believe I may say the same for the rest, am silent on this account,—that I do not think that the case of the Campanian land can be suitably [9] discussed, as Pompey is absent.

19. Cæsar said that he would receive and continue them

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[1] That the seas feel not the accession of rivers.

[2] *Damnum*, a loss, as by a legal fine; *detrimentum*, from *detero*, a loss by wearing away.

[3] Most certain things; *accedo*, to be added to.

[4] To be given between them.

[5] He thought there to be sufficient of cause.

[6] *Animadverto, to perceive;* but when it is used as a judicial term in the sense *to punish*, it is followed by *in*, with the accusative of the party punished.

[7] Be unwilling to judge.

[8] *Silentium*, silence, stillness; *taciturnitas*, silence, disinclination to speak.

[9] *Causam agere*, to discuss a case.

in his friendship, on account of the respect in which he [1] held Divitiacus and the Ædui. But because the state was of great influence among the Belgæ, and exceeded others in [2] population, he demanded 600 hostages.

20. Oftentimes I am [3] surprised as well at your excellent and perfect wisdom in other matters, as more especially that I have never perceived that old age is oppressive to you, which is so odious to the generality of old men, that they say they [4] bear a burden more oppressive than Ætna.

21. You write that you are greatly [5] concerned at my absence, and that you have but one consolation, which is, that you [6] consider my letters as a substitute for myself, and often place yourself on the couch on which I had reclined. It gratifies me that you desire me, and that you seek your rest by the aid of these [7] applications.

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[1] Respect in which he held *honour*.
[2] In multitude of men.
[3] I am accustomed to admire.
[4] *To bear*, in the sense of *to sustain*, to support, *sustinere*.
[5] Not moderately affected.
[6] That you hold my books for me, *letters* or *memorials*, *libellus*.
[7] *Fomenta*.

CHAPTER VII.

USE OF THE PREPOSITIONS *ob* AND *propter* IN EXPRESSING CAUSES.

A FACILITY in discerning the power which the different clauses of a Latin sentence exercise is of so much importance, as well to the understanding an author, as more especially to the acquisition of a pure Latin style, that it will be advisable to show how the use of certain prepositions tends to mark the connexion between the several parts of a sentence.

Dr. Butler's Praxis on the Latin Prepositions renders unnecessary any general examination of this subject; and the student is strongly recommended to refer to that excellent treatise whenever he requires precise and accurate information respecting the use of a preposition. Two, however, of the prepositions bear so immediately on the subject before us, that we may stand excused for referring to them.

When the different species of *cause* were explained it was shown that two of these, and only two, namely, the efficient and the moving cause, are to be joined to the subject; as these are the only two which can be said immediately to produce that which is predicated of the subject. The other two, namely, the final cause and the reason, cannot properly be attached to the subject; it follows of consequence that they should be attached to the predicate, and, accordingly, the verbs of their clauses are always found in the subjunctive mood. But it frequently happens that these causes may be expressed by nouns, and then the *relations* of these nouns to the principal assertions are expressed by *prepositions*. In such cases it will be found that *propter* is used to express the *moving*, and, in some cases, the *efficient cause*, of the predicated action or event, but never the *reason*, or the *object in view*. On the other hand, *ob* expresses the *reason*, and even the *object in view*, but never the *efficient* or the *moving cause*. This use of the prepositions harmonizes with the mood employed in clauses, and it will be found that if *propter*[1]

[1] The learned author of the Praxis on the Latin Prepositions, *qui familiam ducebat*, will, I feel assured, pardon my directing the Latin student never to use *ob* for the moving cause, nor *propter* for the reason; and I will here point out to those who use and refer to the Praxis that its most acute author has observed, that *ob* is used to express the *reason* or *cause*, but when speaking of *propter*, he says that it signifies the *cause* or *reason*. The reversed order of words

and its noun be otherwise expressed by a clause, the verb will be *per se* in the indicative mood, and *quod* will be the connecting particle. If, however, *ob* be the preposition, the verb of the clause will be in the subjunctive mood, and the connecting particle will be generally *qui*, sometimes *ut*, and perhaps *quo*.

In exemplification of these remarks;—

S. Subtristis visus est esse aliquantulum mihi.
D. Nihil *propter* hanc rem, sed est, quod succenset tibi.
TER. And. II. 6. 16.

In this example Davus says that the matter referred to is not the *cause* of Pamphilus appearing to be sorrowful; the cause is then added, *quod succenset tibi.* Had the matter implied by *hanc rem* been expressed by a clause, the verb would have been in this case in the *subjunctive mood*, but it is *denied* to be the cause of Pamphilus' sadness, and the connecting particle would have been *non quo;* see page 82. In the same manner in the same scene;—

S. Num illi molestæ quippiam hæ sunt nuptiæ
Propter hujusce hospitæ consuetudinem?

Simo here asks whether Pamphilus' intimacy

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should lead the student to notice, that the two prepositions are never synonymous. Indeed, in no case can the one be substituted for the other without a change of meaning. Besides, when Dr. Butler used the words *cause* and *reason* he employed them in their ordinary sense, without regard to that precision with which I have thought it necessary to use them, as otherwise I could not so readily exemplify the principle of the Latin subjunctive mood.

with Glycerium does not *cause* that the proposed marriage should give him pain [1].

"Laudabant hunc patres nostri, favebant etiam *propter* patris memoriam." Cic. Brut. 33.

The recollection which the Romans had of C. Galba's father induced them to favour C. Galba himself, where *propter* signifies the *moving cause*.

"Tu solus aperta non videbis, qui *propter* acumen occultissima perspices?" Cic. Ep. Fam. v. 14.

Cicero's intellectual acuteness was the *efficient cause* of his seeing through the most obscure things.

"Eamque suspicionem *propter* hanc causam credo fuisse, quod Fannius in mediocribus oratoribus habitus esset." Cic. Brut. 26.

Here a fact is stated as the cause of an

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[1] *Propter* sometimes signifies *by means of*, and is nearly synonymous with *per*; but there is this difference; *per* does not imply that what is the intermediate agent is the *cause*, whereas *propter* is used where the agent or means is also the *cause*. Thus in Terence, where we find a beautiful illustration of the use of *ob*:—

Id gaudeo
Propter me hisce aliquid eventurum mali,
Nam jam diu aliquam causam quærebat senex,
Quam *ob* rem insigne aliquid faceret iis.
TER. Eun. V. 5. 28.

Parmeno consoles himself that *through his means (propter me)* some evil will befal the house of Thais; and he then explains himself, by saying that the old man had been long seeking some circumstance *upon occasion of which (quam ob rem)* he might do something to them. Parmeno does not say that the circumstance was the cause, i. e. the moving cause; for Laches, he says, had long determined to take occasion of the first favourable opportunity *(quam ob rem)*, *ob* here expressing the reason, i. e. state of circumstances under which a cause (in this case Laches' affection for his sister) operated.

event. Fannius being esteemed only a moderate orator led to (or caused) the [1] suspicion referred to. Cicero, we may presume, introduced *propter hanc causam* to prevent ambiguity; though inconsiderate readers might imagine it to be pleonastic (and in our language it might be so), but *suspicio* is a word of incomplete signification; and as we have already seen that the clause limiting the suspicion to a particular circumstance would be introduced by *quod*, and that its verb would be in the subjunctive mood, the introduction of the words *propter hanc causam* removes all ambiguity in regard to the conjunctional clause, and informs the reader that it expresses the *cause* of the suspicion.

In the following instance we have a beautiful illustration of *ob* signifying the reason: "Ibi Vircingetorix, Celtilli filius, Arvernus summæ potentiæ adolescens, cujus pater [2] principatum Galliæ totius obtinuerat, et *ob eam*

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[1] The learner will observe that *ego* is the subject of the sentence, and that *quod Fannius in mediocribus oratoribus habitus esset* is attached to the parties who were induced by the circumstance to entertain the suspicion; and as the whole of this is in the predicate, the verb of the moving cause is in the subjunctive mood, *habitus esset*.

[2] *Principatus* differs from *regnum*. The former means chief influence and authority, admitting of liberty; *regnum* is a more absolute authority, and implies that the party in authority, as Facciolati expresses it, *cum dominatione insignia quoque regia habet*. *Principatus*, as appears from its etymology, admits of several associates in authority, *one*, however, being of chief influence; *regnum* implies that an individual is governing with undivided authority. Suetonius marks the difference, where, speaking of Caligula, he says, "*Nec multum abfuit quin statim diadema sumeret, speciemque principatus in regni formam converteret.*" Calig. c. 22.

causam, quod regnum appetebat, ab civitate interfectus, convocatis suis clientibus, facile incendit." Cæs. B. G. VII. 4. *Ob eam causam* does not refer to what *follows,* viz. *quod regnum appetebat,* but to the *preceding* statement, *cujus pater principatum Galliæ totius obtinuerat.* Cæsar states this fact to be the *reason,* the *cause* being *quod regnum appetebat. Ob eam causam* would be correctly rendered in English by *under these circumstances.* The fact of Celtillus having acquired an influence or authority over the whole of Gaul was the reason why (because his son Vircingetorix was now aiming at a diadem and title of king) the state put him to death. Had his influence been less, the *cause* might not have induced the state to proceed to such an extreme measure.

Sine me verberem,
Item ut mihi fecisti, *ob* nullam noxam.
Plaut. Pæn. I. 1. 14.

"Suffer me to beat you, just so as you beat me, *for no fault.*" The reason or state of circumstances is expressed; and were a clause used to express the same idea the verb would be in the subjunctive mood. *Cum* would be the connecting particle, and the meaning would be expressed in English by *though.*

Quos illi fors ad pœnas *ob* nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.
Virg. Æn. II. 139.

Sinon asserts that his escape was the *reason*

why the Greeks would demand satisfaction of his children; the cause would have been a desire to appease the goddess.

EXAMPLES.

1. Sicilian honey carries off the palm *on this account*,—that the thyme is there good and abundant.

2. But if I shall not be able to continue to [1] bear it, I had rather be [2] overpowered by the load of duty than either through treachery cast away that which in confidence has been imposed upon me, or through weakness of mind [3] ease myself of it.

3. Who, therefore, lives as he wishes, except the man who follows what is right, who delights in doing his [4] duty, whose course of life has been well considered and [5] examined aforehand, who obeys the laws, not, however, through fear, but who follows and respects them, because he thinks this course to be especially [6] useful?

4. Now in regard to the circumstance that Cæsar had [7] surprised one village, when they, who had crossed the river, were not able to render assistance to their friends. He should not, under such circumstances, pride [8] himself much upon his valour, or despise them.

5. We, your offspring, to whom you promise the palace of heaven, after having lost our ships, are driven forth in consequence of the anger of one individual, and are separated far from the Italian shores.

6. Though despised by you, I was [9] mindful of these matters; [10] and yet now, in consequence of what I did, I am spurned by you.

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[1] Continue to bear, *perfero*.
[2] *Opprimor*.
[3] *Depono*.
[4] Doing his duty, *officium*.
[5] *Provisus*.
[6] Salutary.
[7] Had attacked by surprise *(improviso)*.
[8] Attribute greatly (*magno opere*).
[9] I had these things in memory.
[10] *(And yet now)* to be omitted in Latin.

7. Marcus Fabius is my most intimate [1] friend, and I entertain for him the greatest [2] esteem, as well because he is a man of very great talent and learning, as more especially because he is of [3] uncommon modesty.

8. I am very anxiously looking and longing for news of Roman affairs, and especially I wish to know what you are about; for, in consequence of the severity of the winter, no news has been brought to me.

9. The whole nation of the Gauls is very much given up to religious [4] rites; and for that reason, those who are labouring under [5] severe diseases, as well as those who are engaged in battles or [6] dangerous occupations, either sacrifice human beings for victims, or vow that they will do so, because they consider that the power of the immortal gods cannot be [7] appeased for the life of a man, unless the life of another be given in place of it.

10. He is decorated with honourable presents for [8] that achievement, and receives more than 20,000 sesterces.

11. He ordered his slaves to throw down the gold in the heart of Africa, because they proceeded too slowly, being sluggish from the burden.

12. I follow thee, thou glory of the Grecian nation, and place my feet in the impressions marked by thy steps, not so desirous of vieing with thee, as through affection, because I desire to imitate thee.

13. I see that you are [9] concerned about Tiro; and, indeed, for my own part, although, when he is in health, he [10] renders me very essential service in all matters of business or study, yet his kind and unassuming manners, more than

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[1] I use M. Fabius most familiarly.

[2] I wonderfully love. *Amare*, to love from affection; *diligere*, to esteem highly.

[3] *Singularis.*

[4] Religions.

[5] *Graviores.*

[6] Dangers.

[7] Cannot otherwise be appeased, unless the life of a man be given *(reddor)* for the life of a man.

[8] On account of that deed.

[9] That it is to care to you concerning Tiro.

[10] He affords me wonderful utilities.

my own interest, incline me to desire his restoration to health.

14. For now I do not consider what dignity, what honours, or what condition of life I have lost, but what I have obtained, what I have executed, in what praise I have lived, and lastly, in my present evils, what a difference there is between me and [1] those who have [2] caused me the loss of all things.

15. A most pernicious observation, and tending to the [3] equalization of property; than which what greater calamity can be found? For governments and states have been constituted for this [4] end especially, that men might hold their own property; for even although men congregated together under the guidance of nature, yet they sought the protection of cities from the hope of protection for their property.

16. But if this is the case, and if you have evidently no concern in the matter, I could wish, should you have taken any ever so small [5] offence, through the perverseness of some parties, that you would [6] exercise your good nature, either through your own kindness of disposition, or even for the sake of my [7] fame.

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[1] *Istos*, a term of reproach.
[2] By means of whom we have lost, *propter*.
[3] *Equatio bonorum*.
[4] On account of this cause.
[5] If any small offence of your mind has been made.
[6] That you would give yourself to *(ad)* lenity.
[7] *Honor*.

CHAPTER VIII.

RECAPITULATION.

Rule 1. Hypothetical clauses are to be attached to that subject of which something is stated under the supposed case; and if that subject be the subject of the sentence the verb of the clause is to be put in the indicative, otherwise the verb is to be in the subjunctive mood.

Rule 2. Likewise also, concessive clauses are to be attached to that subject of which something is asserted under the concession; and if that subject be the subject of the sentence the verb of the clause is to be in the indicative mood. If, however, that subject be in the predicate of the sentence the verb of the clause is to be in the subjunctive mood.

Rule 3. Clauses which express efficient or moving causes are to be attached to the subject, and their verbs are to be in the indicative mood. Should the subject to which the clause is attached be subordinate, and in the predicate of the sentence, the verb will of course be in the subjunctive mood.

Rule 4. Clauses which express the reason, or the final cause, are to be attached to the predicate, and their verbs are to be in the subjunctive mood.

Rule 5. If the efficient or moving cause be expressed by a noun, and not by a clause, the preposition *propter* is to be used; but if the reason or even object in view be so expressed, the preposition *ob* is to be employed.

PROMISCUOUS EXAMPLES OF THE FOREGOING RULES.

1. You enquire, therefore, and that now frequently, what kind of eloquence I especially approve, and what in my opinion are the [1] properties of that to which no addition can be made, and which I consider to be the highest and most perfect. Now in this case, I fear, if I [2] comply with your desires, and describe the orator you ask for, that I shall impede the pursuits of many, whose powers being enfeebled by despair, will be unwilling to make trial of that which they distrust they shall ever be able to [3] master.

2. I wished for a certainty to effect at least this, and I am amply [4] repaid, if indeed in a matter of so great importance I have obtained that which I desired. But I am anxious to learn what letters of Atticus gave you delight.

3. But the speeches of each will show, even to our posterity, their respective [5] styles. But if we enquire why Hortensius flourished more as an [6] orator when a young

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[1] Of what sort that appears to me.

[2] If I shall have effected that which you wish.

[3] *Assequor.*

[4] *I take great fruit. Fruges* means, properly, corn and other productions of the earth. It is sometimes used figuratively, as *fruges industriæ;* but it does not imply the enjoyment of them. *Fructus* is spoken of all productions, and implies the enjoyment of them.

[5] The kind of speaking which was in each.

[6] In speaking.

man, than when more advanced in life, we shall find it depended on two most natural causes. First, because there was an Asiatic kind of oratory more allowed to youth than to old age; and, again, his [1] style was at the same time animated and dazzling, and yet exact and polished.

4. Now I have many reasons why I desire to withdraw the damsel from him; first, because she is called my sister; besides, that I may resign and [2] deliver her to her relations. I am a lone woman; I have here no one to look to, neither friend nor relation; and, under these circumstances, I am anxious to procure some friends, by [3] performing an act of kindness.

5. The [4] greater and more amazing you have represented this work, by so much the more do I desire to know by what means, or by what precepts, such great power can be acquired. Not indeed that my own interest is now concerned (for my time of life does not [5] desire it), but yet I ask for those precepts of yours, not for my own employment, but impelled by the sole desire of knowing them.

6. For I have always considered that to be perfect philosophy which, upon the most important questions, can express itself in ample and elegant language. And [6] to this

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[1] His speech was hurried (incitata) and vibrating.

[2] Between *restituere* and *reddere* there is a difference; and consequently the two words are frequently found together. *Reddere* is to give that which has been put into our possession, hence *literas reddere*, to deliver a letter; *restituere* is, to place in a position which has been occupied before, to re-establish; but it is not implied that the thing has been in our possession.

[3] By my benefit.

[4] By how much you have made those things.

[5] Regret the absence of, *desidero*.

[6] It is sometimes difficult to decide, when "to" is to be rendered in Latin by *ad*, and when by *in*, in cases where an end or object is to be expressed. It may assist the learner to observe that *ad* is to be employed when *for*, or *for the purpose of*, may be substituted for *to*, and the preceding noun or verb, to which the preposition expresses the relation, signifies *that thing* by the *intermediate* agency of which the end or purpose is effected; and that *in* is to be used where the idea of *being engaged in*, or *occupied about*, is to be expressed, or where the preceding noun or verb signifies *that out of which* (as the

practice I have so studiously applied myself that I have even had the [1] presumption to hold schools after the manner of the Greeks : for instance, lately, after your departure, as there were some friends with me, I tried what I could do on that [2] subject.

7. Nor do I require some Grecian teacher, to chant to me hackneyed rules, though he has never set eyes on the forum, never witnessed a single trial.

8. But now, as they direct that the narration should be [3] probable, clear, and brief, they advise well. But they appear to me to err greatly, because they think these points to be properties of the narration rather than of the whole speech. And, upon the whole, they are [4] altogether in error, in that they account this, which is a peculiar work of art, to be not unlike others.

9. For it was managed so, that when any one who

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materials) the purpose is effected. Thus "Unum da mihi ex illis aratoribus qui tibi *ad* statuam pecuniam contulerunt;"—*who contributed money for a statue*, i. e. *to provide the means of, to pay the expenses of.* "*In* classem cadit omne nemus;"—*the trees fall for the purpose of ship-building;* the trees being the *materials out of which* the ships were to be made. "Argentum dabitur ei *ad* nuptias," *for* the marriage, *to supply the expenses of.* "Puerum olera et pisciculos minutos ferre *in* cœnam obolo seni;"—*potherbs and little fish for the old man's* supper; i. e. potherbs and little fish *which were to constitute* the supper. "Ut ea potestate, quam tu ad dignitatem permisisses, ad quæstum uteretur." "Alere canes ad venandum." "Qui semper et somno et cibo in vitam, non voluptatem uteretur;"—the use of the sleep and food were the means by which life was to be sustained. "Hos ut accipias coquos, tibicinamque, obsoniumque *in* nuptias;" the supper and the musicians formed part of the nuptial ceremony.

Dare operam is generally constructed with a dative case, as "Ego, autem, juris civilis studio multum operæ dabam." More rarely it is followed by an accusative with the preposition *in*. Sometimes the preposition is omitted, as "id operam do." Ter. And. I. 1. 30. Dr. Crombie (Gymnasium, vol. i. p. 162) says that *ob* is understood in this case; but *ob* is, I believe, never constructed with *operam dare.*

[1] That we dared to have already even schools.

[2] In that kind.

[3] *Verisimilis* and *probabilis* may be distinguished; the former signifies *resembling that which is fact*, the latter signifies *capable of being proved.*

[4] There is all error in this.

wished to be instructed, had [1] declared what his opinion was ; I then replied to his remarks.

10. You have thus a letter [2] longer perhaps than you desire ; and I shall [3] think such to be your opinion unless you send me in return one longer than what I send you. If I provide the things which I desire, I shall see you as I hope to do in a short time.

11. There was a small marsh between our army and that of the enemy. The enemy waited to attack our men while impeded, in case they should [4] cross it ; our men, on the other hand, were ready under arms to attack them, if they should make an attempt to cross.

12. I easily perceive, that you do nothing, think of nothing else but what concerns me, and that your ardent desire of coming to me is impeded by my business. But I fancy to [5] myself that you are with me ; not only because you are managing my affairs, but also because I can imagine that I [6] see in what manner you are managing them.

13. Accordingly, wherever you [7] see that a corrupt style of speech pleases, there without doubt manners also have [8] declined from rectitude. For as [9] luxurious living, and extravagance of dress, are marks of a state being in an unhealthy condition ; so licence of speech, if only it be frequent, shows that the hearts from which the words proceed are [10] debased.

14. He asked for proconsular authority for Cæsar Ger-

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[1] Had spoken what seemed to himself; then I on the other hand spoke.

[2] More verbose.

[3] Which thing I shall think seems thus to you.

[4] *The enemy waited, if our men should cross it.* The object of waiting, namely, *to attack them impeded,* is suppressed in Latin, being expressed in the latter part;—*our men were prepared in arms to attack them, if a beginning of crossing should be made by them.*

[5] *Puto.* See Note 3, p. 52.

[6] I seem to see.

[7] You shall have seen.

[8] *Descisco.*

[9] For in what way luxury of banquets, in what way of garments, are marks of a sick state; so licence, &c.

[10] Have fallen, *procido ;* a term used when any limb has, through disease, fallen out of its right position.

manicus; and ambassadors are sent to [1] inform him of the circumstance, and to [2] condole with him in his grief for the death of Augustus. The [3] reason why the same authority was not asked for Drusus is, that Drusus was consul elect, and was present.

15. And indeed, in my opinion, no one can obtain universal praise as an orator, unless he has gained a knowledge of all great subjects and arts. For a speech [4] ought to derive its ornament and copiousness from an acquaintance with subjects; and unless the subject be thoroughly seen into and known by the orator, the speech will [5] consist of jejune and almost puerile expressions.

16. I would not, however, and especially amidst the many [6] engagements which the city and habits of life offer, impose so great a load on our orators, as to say that there is [7] nothing with which they may be allowed to be unacquainted; although the power of an orator, and the very faculty of his speaking, will seem to undertake and promise this, that he shall [8] speak with elegance and fluency on every subject that may be proposed to him.

17. For a short time before he had declared in public assembly, that [9] liberty of speaking for himself ought not to be given to one who had punished others without a [10] hearing. Oh! the grave man and noble citizen, who [11] thought that he who had freed the senate from slaughter, the city from con-

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[1] Who might carry down.

[2] At the same time console his mournfulness.

[3] That the same was not demanded *(quo minus idem)*, this is the cause.

[4] For it behoves (that) a speech should flourish forth and overflow.

[5] Will have a certain empty utterance *(elocutio)*.

[6] In this so great occupation *(occupatio)* of city and life.

[7] That it should be allowed to them to be ignorant of *(nescio)* nothing.

[8] That it should be spoken by him, respecting every subject *(res)*, whatever may have been proposed.

[9] Power of speaking ought not to be given to that one himself.

[10] Cause being unspoken *(indictus)*.

[11] Who judged that man worthy the same punishment, with which the senate had affected.

flagration, and Italy from war, deserved the same punishment, which the senate, with the concurrence of all good men, awarded to persons who wished to fire the city, to murder the magistrates and senate, and to raise the most extensive war.

18. Whosoever you are, I am [1] persuaded [2] since you have reached the city of Carthage, that you do not breathe this air of life hated by the Gods.

19. Upon the conclusion of the German war, Cæsar decided, for many reasons, that he ought to cross the Rhine. Of these this was most reasonable, that, as he saw that the [3] Germans were so easily induced to come into Gaul, he wished they should fear for their own state, when they understood that a Roman army were able and dared to cross the Rhine. Moreover, that part of the cavalry which, as I have before mentioned, had crossed the Meuse for the sake of plundering and foraging, and had not [4] been in the engagement, had, after the flight of their own men, betaken themselves across the Rhine.

20. He is endowed with such benignity of disposition, that it is difficult to say whether the enemy more feared his valour during the engagement, or admired his clemency after they were defeated. And who will doubt that this so great a war ought to be committed to him who seems to have been [5] raised up by some design of Heaven for putting an end to all wars in our time.

21. These are the parties who thought that they could obtain no licence for their desires, unless they drove me from the state; and you see where the league of this confederacy and wicked conspiracy has burst forth.

22. I am therefore supported by an upright conscience, when I consider that I either conferred the greatest [6] benefit

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[1] *I am persuaded; credo*, used parenthetically.

[2] You, inasmuch as you have arrived at, do not breathe *(carpo)* vital airs.

[3] The Germans to be easily impelled, that they should come.

[4] *Adsum*, to be present at; *intersum*, to take part in.

[5] To have been born by some divine counsel.

[6] Deserved best of the republic.

on the state when I was able, or certainly never [1] thought of its affairs but with a heaven-gifted foreknowledge; and that the republic has been overthrown at this very time, that I foresaw fourteen years ago.

23. For who can be happy whose country has been desolated or oppressed by his means? And if we have [2] said rightly in that treatise, as you remind us, that nothing is good but what is honourable, nothing evil but what is base; certainly these two [3] persons are most miserable, for each has [4] preferred his own despotic sway and private interests to the safety and dignity of his country.

24. For though I was absent during a great part of your consulship, yet even in my absence I learnt what your sentiments were in [5] providing against and foretelling this calamitous war; and I was moreover present at the commencement of your consulship, when having [6] enumerated all the civil wars, you cautiously warned the senate that they should both fear those whom they remembered, and also know, that as former wars had been so cruel, the annals of the state affording no precedent, whosoever should [7] afterwards oppress the state with arms would be much more intolerable.

25. Accordingly you are excepted, though I vehemently opposed it. Wherefore, let us take no further notice of Segulius, who is in quest of some new [8] property, not that

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[1] Never thought unless divinely.

[2] If, as we are admonished by you, we have said rightly in those books.

[3] *Quisque*, each of a number; *uterque*, each of two.

[4] To each of whom the safety and dignity of country has always been posterior.

[5] In this pest-bearing war to be provided against *(caveo)* and foretold.

[6] When you advised the senate, all civil wars being collected.

[7] No such instance being before known in the republic.

[8] In this example there seems to be some play upon the expression *res novæ*. It signifies, generally, a revolution in a bad sense; but *res* signifies also, private property; and *res novæ* is employed here as casting a reflection on Segulius, implying that he was bribed to express the sentiments ascribed to him.

he has consumed any old property (for he had none); but he has entirely wasted that which lately came into his possession. But in regard to that part of your letter wherein you [1] say, that you do that on my account which you would not do for yourself, that you are apprehensive of something regarding me; my good man, lay [2] aside all your fear respecting me. For I shall not be deceived in those matters which admit of being provided against; and in regard to those to which caution does not [3] apply, I am not much troubled about them.

26. Nor is it true, what is said by some, that this [4] fellowship and society among men arises from the necessitous condition of life, because we could not without the aid of others procure and perform those things which nature requires.

27. For although every [5] discourse is an oration, yet the discourse of an orator alone is properly designated by this term.

28. Know that I am writing more boldly [6] during your absence, having obtained, as it [7] were, a favourable opportunity and liberty, and perhaps other things which even you would admit; but I have [8] lately written about the best style of [9] oratory, and in regard to this, I have often suspected that you differ a little from my opinion, yet in such a manner [10] doubtless as a learned man (may differ in opinion) from one who is not unlearned.

29. The opinion of Hortensius was the [11] last, when

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[1] But what you write that you.

[2] I free you from all fear.

[3] Which will not have caution.

[4] That community and society with men to be, because of the necessity of life.

[5] All speaking.

[6] *While you are absent*; but there is implied in Latin, that it is in consequence of your absence.

[7] *Quasi.*

[8] *Proxime.*

[9] Of speaking. To speak simply, *loquor*; to speak, as an orator, *dico.*

[10] So, forsooth, as a learned man from one not unlearned.

[11] *Ultimus*, last, farthest removed; *proximus*, last, nearest at hand. In regard, therefore, to past events, *proximus* is last, *ultimus* is first.

Lupus, tribune of the people, began to [1] urge (in reference to what he had proposed respecting Pompey) that his question ought to be put to the [2] vote before that of the consuls.

30. For they clearly perceived that a great [3] majority would vote on the side of Hortensius, although openly they agreed with Volcatius.

31. Thus [4] far on the subject of letters; for I am not afraid that I shall not [5] satisfy you by writing, especially if you slight my application in that way. I both grieve and am delighted at your long absence: I grieve, because I am deprived of the [6] enjoyment of your most agreeable society; I am delighted, because in your absence you have accomplished every thing with the greatest dignity, and because fortune in all your affairs has answered my wishes.

32. In regard to what you write to me, that you have determined not to go to Asia; indeed I should have [7] preferred that you had gone, and I [8] fear that some inconvenience will arise in that matter. But yet I cannot blame your determination, especially as I myself have not gone into my province.

33. If he comes to Rome [9] entertaining moderate views, you can [10] safely remain at home for the present; but

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[1] *Intendo.*

[2] That he ought to make a separation (*discessio*). See Adam's Roman Antiquities for method of voting in the senate.

[3] That more, by many portions *(partes)*, were about to go, according to *(in)* the sentiment.

[4] *Adhuc* is used in regard to *time*; *hactenus* in regard to events. But *adhuc*, compounded *ad-hoc*, signifies, *in addition, moreover*; *hactenus*, compounded *hac-tenus*, signifies, *up to this point only*, i. e. *not beyond.*

[5] The compounds of *pleo* (the simple verb is not used) may be thus distinguished;—*implere*, to fill in upon; *complere*, to fill to the brim, to make full; *supplere*, to fill in the place of; *explere*, to fill thoroughly in all parts, and hence, figuratively, to satisfy.

[6] See Note 4, page 113.

[7] *Preferred* and *gone* to be in the preterimperfect tense.

[8] See Note 1, page 99.

[9] Entertaining moderate views, *modeste.*

[10] Rightly.

if the man is about in frenzy to give the city to be sacked, I [1] fear that Dolabella himself cannot sufficiently serve us; I am also [1] afraid that we are already shut in, so that you cannot quit the city when you desire.

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[1] See Note 1, page 99.

CHAPTER IX.

QUESTIONS.

QUESTIONS are not really propositions; but in regard to the grammatical construction of the verbs they are regulated by the answers which naturally suggest themselves to the questions. It may, therefore, be laid down for the direction of the student, that questions are to be divided in the same manner as the answers to be given to the questions. This rule should be carefully attended to, as frequently an affirmation or negation is implied under a verbal interrogation. Little or no ambiguity is likely to arise in English, and none in Latin, as a different mood is required; the verb of the relative clause being in the predicate if an affirmative or negative is implied, and in the subject when information is desired. Thus, "Who is there that does not admire virtue?" means the same as, "Every one admires virtue;" and "Who is there that believes in magic?" is the same as, "No one believes in

magic." But if I ask, "Who is this who speaks?" the answer given would be, "He who speaks is," &c. Thus in Latin: "Quis est qui utilia fugiat?" "Quis hic est, qui operto capite Æsculapium salutat?" To the former the answer would be, "Nemo est, qui utilia fugiat," or nearly in the same sense, "Nemo utilia fugit." The answer to the latter question is, "Is, qui operto capite Æsculapium salutat, est Laco." "Possumusne nos contemnere dolorem, cum ipsum Herculem tam intoleranter dolere videamus?" A negative is implied in this question, and the answer would be, "Nos, cum ipsum Herculem tam intoleranter dolere videamus, dolorem contemnere non possumus." The clause "cum ipsum Herculem tam intoleranter dolere videamus," is in the subjunctive mood, in accordance with the rule (see page 62). So, in like manner, is it in the question, "Ecquid scis igitur, si quid de Corinthiis tuis amiseris, posse habere te reliquam supellectilem salvam; virtutem autem si unam amiseris (etsi amitti non potest virtus); sed si unam confessus fueris te non habere, nullam te esse habiturum?" The answer to this interrogative would be, "Scio, si quid," &c.; and the student will perceive that the verbs are in the mood required by the principle of the language. The hypothetical clause, *si quid de Corinthiis tuis amiseris*, is to be connected with the subject of the verb *posse*, that is, *te*, and not with *tu*, the subject of *scis*; and

as the clause is attached to the predicate, the verb *amiseris* is in the subjunctive mood (see rule for attaching hypothetical clauses, page 37). The last assertion, *nullam te esse habiturum*, is made under the supposed case expressed in the clause, *si unam confessus fueris te non habere*, and for the same reason as before, the verb is in the subjunctive mood. The clause *etsi amitti non potest virtus* is purely a parenthesis. "Nam quid aut in studiis humanis, aut in tam exigua brevitate vitæ magnum sapienti videri potest qui semper animo sic excubat, ut ei nihil improvisum accidere possit, nihil inopinatum, nihil omnino novum?" In this question, in which a negative is implied, the subject is expressed in an oblique case, *sapienti*. The full subject is, *sapiens qui semper animo sic excubat, ut ei nihil improvisum accidere possit, nihil inopinatum, nihil omnino novum;* and the predicate with the copula is, *non aliquid in studiis humanis, aut in tam exigua brevitate vitæ magnum putare potest*. The subject is a complex sentence, and *possit* is in the subjunctive mood, according to rule (see page 17).

The following example will require the student's particular attention. "Potest igitur quidquam esse utile, quod sit huic talium virtutum choro contrarium?" The passage is taken from the last chapter of Cicero's Offices, and implies a negative, namely, "Nothing useful can be contrary to this

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band of virtues." The passage would perhaps be translated by an inadvertent reader, "Nothing that is contrary to this band of virtues can be useful." But this sentiment, though true, would not suit the argument, and I have selected the passage because Cicero himself, in succeeding parts of the chapter, interprets himself. He speaks of certain philosophers who held that "pleasure is useful," and he adds, "Certainly this utility is opposed to honour (*talium virtutum chorus*)." But he contends against such an interpretation being put on the word *utilitas;* and further on he decides the question as to the former sentence, by saying, "Nam ut utilitatem nullam esse docuimus, quæ honestati esset contraria, sic omnem voluptatem dicimus esse contrariam [1]."

EXAMPLES.

1. What feeling of piety is due to one from whom you have received nothing? or what at [2] all can be due to him who has conferred no benefit upon you? For piety is justice in regard to the gods, but what claim of right can exist between us and them, since there is no community of privileges between men and gods?

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[1] A similar example is found in Cicero's Tusculan Questions, lib. v. cap. 35. "Quomodo, igitur, jucunda vita potest esse, a qua absit prudentia?" The meaning of this sentence is, "No life that is truly agreeable can be devoid of prudence," or "Every agreeable life (that is, every life that can with justice be called *agreeable*) is a life of prudence." This is what the argument of Cicero requires. See Appendix to this Treatise.

[2] See note 2, page 54.

2. For what can be so clear and so evident, when we look up to the heaven and contemplate the heavenly bodies, as that there exists some power of the highest intelligence, by whom these things are governed? And should any one doubt this, I cannot clearly understand why he may not doubt whether there is a sun or not.

3. What style of speaking, therefore, is better, than that we should speak with [1] correctness, [2] perspicuity, and elegance, and subtilely and agreeably to [3] the subject, whatever it may be?

4. What enmity had I against P. Clodius, except I [4] thought that he would be a citizen most injurious to his country, since, inflamed by the most shameful lust, he had violated by one and the same act of villany two most sacred things, religion and chastity? Can it, therefore, be doubted from his past and present course of [5] proceeding, that I, in opposing him, provided more for the state than for my own peace, and that the [6] aim of some, in defending him, was more their private peace than the public good?

5. Tradition reports that Homer was blind; but our [7] eyes are struck by his painting, not by his poetry; for what region, what line of coast, what place in Greece, what kind of [8] figure, what movement as well of men as of brutes has not been so accurately [9] represented by him, as to effect, that we see the very things which he himself did not see?

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[1] *Latine.*

[2] *That* to be repeated before each clause, *that* (with correctness) *plainly, that elegantly.*

[3] To (in reference to) that, whatever may be pleaded.

[4] See note 3, page 52.

[5] From those things which he has done or is daily doing, but that I, &c.

[6] That some in defending the same provided.

[7] But we see.

[8] "*Forma*, a shape common to a class; *figura* comprehends also its positions, its attitudes, and its various modifications." Crombie.

[9] Has not been thoroughly painted; *ex*, from its primary signification of motion, *out from*, acquires in composition the meaning of thoroughly.

6. But who is this who comes hither?

7. For how can that man praise temperance, since he accounts pleasure the chief good; for temperance opposes lustful passions, but lustful passions are the devoted [1] followers of pleasure?

8. What need for choice between good and evil can there be for the man to whom no evil can happen? What need for reason, or for intelligence? qualities which we employ to this end, that we may [2] pursue obscure things by what is clear.

9. We should consider death to be rather a port and refuge provided for us, into which we should pray that we may be permitted to enter with full [3] sails; but should we be [4] prevented by opposing winds, yet we must be borne thither before [5] long. But can that be miserable to an individual which is necessary to all?

10. But what, if, [6] as it often happens, the causes in which a question of civil law is at issue, be not of small consequence, but of the greatest importance; what, I pray you, is the [7] effrontery of that advocate who dares to undertake those causes without any knowledge of law?

11. How is it possible for an animal not to desire what is [9] manifestly adapted to its nature?

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[1] *Consectatrix.*

[2] See Note 2, page 77.

[3] Sails being spread.

[4] But if we shall be rejected, winds blowing contrary (*reflo*).

[5] By a little more slowly.

[6] If the causes be not indeed small, but often the greatest, in which it is contended respecting civil law.

[7] *Os.*

[8] *Videor*, to appear, to have the appearance of; *appareo*, to appear, to show itself, to be manifestly seen.

CHAPTER X.

ELLIPTICAL USE OF SUBJUNCTIVE MOOD.

In a former part of these exercises the student was directed, whenever the sense was contingent, to put the verb in the subjunctive mood. The reason for this must now be explained.

In one of the examples which has been given, the student was desired to notice, that a clause in a sentence was omitted in Latin, where the meaning of the writer was evident from the context, and the omitted clause in reality exercised no other power than to complete the grammatical construction. The insertion of the clause in such case would alter the bearing of the whole sentence, and give a consequence and importance to a portion which was inconsistent with the intention of the writer. Now this appears to have been a general principle of the Latin language, which will account for the infinitive being often found without a governing verb. As the

English language does not admit the same idiom, we are obliged to supply the ellipsis, by inserting "began," "proceeded," "persisted," "was accustomed," or to change the infinitive into a tense of the indicative. Now, upon the same principle, when any contingent idea is to be expressed, and the contingency is not the *essential* part of the sentiment, the words which express the contingency are omitted; and as the verb which conveys the *principal* idea is necessarily in the predicate, it will be in the subjunctive mood. Our English words "may," "can," "would," "should," &c., are signs of contingency. They are also said to be used to denote "permission," "ability," "will," "duty," &c.; and whenever it is the principal intention of a writer to express this "permission," "ability," &c., words expressive of such sentiments must be inserted in Latin, otherwise they are omitted. In each case the verb of the dependent clause is in the subjunctive mood. It is this ellipsis which has caused many grammarians to conceive, that the Latin language has two moods of the same modal termination, the *potential* and the *subjunctive*. When the leading *grammatical* clause which contains the verb in the indicative is omitted, the mood is called potential; but when the sentiment is expressed with all the parts required by the grammatical construction, so that there is a manifest subjunction of the dependent clause, the verb is

said to be in the *subjunctive* mood. Thus "faceres" would be called *potential*, but in "res ita se habuit ut faceres" it would be called *subjunctive*. Yet in the latter example there is only supplied what is required *grammatically* to complete the sentiment. According to the Latin idiom, however, there is this difference: in the former example the writer would have expressed, that the party would, under some circumstances, to which allusion had been made, *in all probability* have acted; "you would have done it:" in the latter, the writer's principal aim would be to express and mark *the particular state of circumstances* under which the party would be inclined to act.

Quarum rerum recordatio et memoria, si una cum illo occidisset, desiderium conjunctissimi atque amantissimi viri ferre nullo modo possem, Cic. de Amic. c. 27. The sentence is elliptical. Lælius expresses, that the recollection of his long habits of intercourse with Scipio was so grateful to him, that if this recollection had perished with Scipio, then he could not have endured the loss. The context manifestly shows, that he dwelt upon the recollection of that society with satisfaction; and his object is now to express his *conditional inability* to bear the loss. The condition, therefore, alone is mentioned, "si earum rerum recordatio una cum illo occidisset." That which gave power to the condition is sup-

pressed, as the context explains it; its insertion, however, would have been necessary, had Lælius wished to mark *the degree of consolation* he derived from the recollection of his friend, and not *that* which is now the case, *what would have been the effect of his being deprived of it.*

Si est ut velit reducere uxorem, licet; Sin alio est animo, renumeret dotem huc, eat. The proper connexion of the clauses will be made apparent by the insertion in each line of the words which are necessary to complete the grammatical construction. "Si est *eo animo* ut velit reducere uxorem, licet; Sin alio est animo, *licet* ut renumeret dotem huc, et eat." Phidippus had just been blaming the unwarrantable anger of Pamphilus, and he expresses the two conditions upon which he asserts that he gives his assent to two courses; but "licet" was not necessary to be repeated in the second case, though the reason for the subjunctive mood of "renumeret" is clear from its insertion.

Quem (fratrem) si reliquissem, dicerent iniqui, non me plane post annum ut senatus voluisset, de provincia decessisse, quoniam alterum me reliquissem. Cic. Ep. Fam. ii. 15. Cicero had mentioned that his brother Quintus would not accept the command of the province from which he was himself retiring; and he then adds the sentence quoted above; where the spirit of the language rendered it quite unne-

cessary that the grammatical parts should all be expressed. "*Res tamen ita se habuit ad fratrem, ut* si eum reliquissem, dicerent iniqui, &c.; or perhaps, "*Non dubium est quin.*" Cicero's object was not to state whether it was *certain*, or *a matter of doubt*, that malicious persons would have made the remarks; but simply to declare, that they would have done so, "quem si reliquissem, dicerent iniqui." As the idiom of our own language in all such cases employs the conditional words, "may," "can," "would," "should," &c., the learner will have little difficulty in rendering the sentiment into Latin. One caution alone is necessary, that he observe whether the contingency be the *principal idea* to be expressed, as in such case the contingency must be expressed in Latin, otherwise it is to be omitted.

Servius cum esset apud me, Cephalio cum tuis litteris VI. Id. venit. Cicero did not mean by this expression to mark simply the *time* when Cephalio arrived with letters; but he communicates the fact of the concurrence of the two events, signifying that this concurrence was accidental. The sentiment may be expressed, "It happened that Servius was at my house when Cephalio arrived with your letter." The idea of contingency is conveyed by the subjunctive clause alone being expressed. In the following instance the concurrence of the two circumstances was not altogether *accidental*, and it was Cicero's object to state this concur-

rence, *Cœnabam apud Seium, cum utrique nostrum redditæ sunt a te litteræ.* He states in a succeeding part of the letter that he had wished to be in company with some friend upon the arrival of the letter, "Volebam prope alicubi esse, si quid bonæ salutis." In each of these two instances the clause is connected with the *subject* of the sentence; but in the former case that subject is a complex sentence, and the subjunctive mood *esset* is in *its* predicate, the principal verb (which expresses that the circumstance was fortuitous) being omitted.

It sometimes happens that the principal verb which contains the copula, and on which the grammatical construction depends, is omitted, while the conjunction or pronoun relative is expressed. Thus, *ut illum di, deæque senium perdant, qui me hodie remoratus est,* Ter. Eun. II. 3. 10. Chærea did not mean to state *the fact*, that he entertained this wish of evil to the old man, but rather to utter the *wish itself;* and this he does by speaking the object of his wish, "that the gods would ruin the old man."

EXAMPLES.

1. And now I could wish you to [1] turn your thoughts

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[1] Diligent inspection and consideration is expressed by *dispicio.*

to Roman affairs, and see what opinion you think I ought to form on the subject of a triumph.

2. It [1] happened that when I had determined to write to you and had taken my pen, Batonius, having landed, came straightway to my house at Ephesus, and gave me your letter on the thirtieth [2] of September.

3. When I had written thus far, a message was brought to me from Curio, that he was coming to my house ; for he had come to Cumæ yesterday evening ; that is, on the Ides.

4. May great Jove so restore me to you exulting in success !

5. Wherefore, let us altogether dismiss that art which is too silent in discovering arguments, but too loquacious in [3] expressing an opinion of them.

6. Since you, [4] unaided, support the burden of so many and such weighty concerns ; since you protect Italy by your arms, adorn it with your virtues, and improve it with laws : I should offend against the public interests, were I to occupy your time with a long discourse.

7. He says that he does it for his (own) protection. Is it not, then, better to perish a thousand times, than not to be able to live in his own country without a guard of armed men. But be assured, that is no protection ; he ought to be [5] guarded by the affection and good-will of his countrymen, and not by arms.

8. Such [6] were his eyes, such his hands, such his whole countenance ; and (had he lived) he would now be blooming in youth of the same age as yourself.

---

[1] "It happened that when I had determined," *cum instituissem ;* the contingency is implied by the subjunctive mood, though no verb is expressed, to which this mood might be said grammatically to be subjoined.

[2] The day before the kalends of October. See Adam's Roman Antiquities.

[3] In judging, *judico.*

[4] Alone.

[5] To be fenced in, *sepio.*

[6] So he bore his eyes, so, &c.

9. First of all let it be laid down (as will be more clearly perceived bye and bye) that a man [1] of eloquence, such as is the object of our inquiry, cannot be produced without philosophy; not that it is every thing, but such [2] an assistant as wrestling is in making an actor.

10. Write me word by letter, I pray you, whether you think that I ought to delay on account of the public [3] weal. Tiro would have [4] forwarded a letter to you, had I not left him very ill at Issus. They bring word, however, that he is better. Yet I am greatly distressed; for I know [5] no young man more sincere, or more industrious.

11. If I should make you this reply, that the Roman people are ignorant of the circumstance; and especially as Longinus is dead, that there is no person who could inform them of it: you will not, as I imagine, be surprised, when I myself, who have no [6] distaste for antiquarian pursuits, confess, that I heard it for the first time here from you.

12. When our poet first applied his thoughts to [7] composition, he believed that his [8] task was confined to this; namely, that the plays which he should write might please the people.

13. Now it happened, that when he arrived at that point he perceived the enemies' forces drawn up in great numbers on [9] the opposite side of the bank.

14. These accounts were brought to Cæsar from various quarters; and Cæsar, knowing the circumstances, resolved to check and deter Dumnorix by whatever means he should be able, because he had [10] conferred so much distinction on the state of the Ædui.

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[1] The eloquent man whom we seek.
[2] But that it so helps, as wrestling (helps) a stage-player.
[3] In the name of the republic.
[4] Have given.
[5] I know nothing more chaste, nothing more diligent, than that young man.
[6] Not abhorrent from the study of antiquity.
[7] To writing (future in *dus*).
[8] That alone of business to be given to him.
[9] To; *ad*.
[10] He had assigned so much of dignity to the state.

15. It seems to me surprising, that a soothsayer does not [1] break into laughter when he sees a brother soothsayer. It seems more surprising that you can refrain from laughing with one another, [2] when you make this observation, *Non est corpus, sed quasi corpus.* I could have understood what this observation meant, if [3] it had been made in reference to a figure in wax or clay. But in the case of a god I cannot understand [4] how there can be said, *quasi corpus* or *quasi sanguis.*

16. And supposing that they had spoken thus, what reply, I pray you, would you have made to such men. He said, I would have requested [5] you to have undertaken to speak for me, as you had dictated a speech for them; or rather, that you would have given me a little [6] time to reply to them, unless I should have preferred hearing you now, and would myself have been [7] ready to answer them on another occasion, at the same time in fact, when I shall [8] reply to you.

17. I could wish that you should thus judge and persuade yourself, that, should any calamity occur, which I pray may not be the case, the only resource of good men is in you and Brutus.

18. I had no news to write to you; but if there had been any, I know that you were usually made acquainted with such matters by your friends.

19. No evil can be imagined by which I am not oppressed. However, all evils are milder than the pain of having done [9] wrong; which is most severe and lasting.

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[1] Laugh.
[2] *When you make this observation,* to be omitted in Latin.
[3] I could have understood this, of what sort it is, if that thing were moulded in wax or in clay figures.
[4] What there is.
[5] That you the same would speak for (*pro*) me, who, i. e. *you, who.*
[6] A little of place. [7] Should be about to answer.
[8] *I shall reply,* to be omitted in Latin.
[9] Of a fault, *peccatum.*

But if I were about to have, as companions in this my[1] fault, those whom I expected, still it would be a very poor consolation.

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[1] *And in this my fault* is rendered by *cujus peccati.* The antecedent *peccati* is repeated after the relative *cujus.* This is frequently the case in Latin; and when the student observes the reason of this, he will himself be prepared to repeat it, whenever occasion may require. It is repeated whenever *two nouns* have preceded with *each* of which the relative might agree. The ambiguity which might, under such circumstances, arise, is at once removed by repeating the antecedent after the relative. Thus, in the present instance, *cujus* might agree with either *peccati* or *dolor,* and *dolor* in fact is nearer in position. "Non queror eum denique nos agrum P. Rullo, *qui* ager ipse per sese et Syllanæ dominationi, et Gracchorum largitioni restitisset." Cic. Orat. I. de Lege Agrar. 7. The relative *qui* following immediately after *P. Rullo,* might have been supposed to refer to the *person,* and not to the *land.* The ambiguity, however, is at once removed by the proper antecedent *ager* being repeated.

The same principle extends itself to cases where even a second antecedent, with which the relative might agree, is not *expressed,* but only *implied;* and especially in instances where the relative is required to be in the ablative case singular; for the mind might for a time be in doubt, whether *quo* and *qua* were used as *pronouns* or *conjunctions.* The repetition of the antecedent in such cases may have been dictated by extreme caution. "Erant omnino itinera duo, *quibus* itineribus domo exire possent." Cæs. B. G. I. 6. Cæsar had been speaking of the Helvetii having not only determined, but made preparations, to quit their country; and the relative *quibus* might have been supposed to relate to those *persons.* For it must be remembered, that *iter* does not strictly mean a *road,* but a *travelling* or *journey:* and there is in the word itself a reference to *persons. Iter,* according to Varro, is derived from *itu.* He says, *ab itu iter appellarunt.* Hence, *facere iter* is to undertake a journey; *facere viam* is to open a road. "Ubi se diutius duce intellexit; et diem instare, quo die frumentum militibus metiri oporteret." Cæs. B. G. I. 16. In this example we may observe, that the repetition of *die* is an instance of extreme caution, though *quo* might have referred to the *fact, diem instare;* and the conjunction *quo* would have been used, had Cæsar intended to state, that he marched his forces with the object of frightening the Ædui. "Dicunt legati—nihil istum in religiosissimo fano reliquisse; *quem* in locum classes hostium sæpe accesserint." Cic. in Verr. IV. 47. *Quem* might have referred to Verres. "Meministine me ante diem XII. kalendas Novembres dicere in senatu; fore in armis certo die, qui dies futurus esset, ante diem VI. kal. Nov. C. Mallium, audaciæ satellitem atque administrum tuæ." In this instance also perspicuity required the repetition of *dies;* otherwise the *qui* might have referred to some *person.*

20. Would that either he were dead, or she were dumb!

21. If this fellow had, in the case of a real marriage, assailed me when unprepared, what a game he would have played me.

CHAPTER XI.

ARRANGEMENT OF WORDS AND CLAUSES.

NUMEROUS rules are given for the proper collocation of words and clauses in a sentence; but they seem generally to be founded on one universal principle,—at least, this principle is an essential property in all; namely, that the words and clauses of a sentence are to be so arranged that the sense shall be continually suspended till you come to the last word. This periodic style adds considerable force and energy to a sentence; and the variety of terminations in Latin nouns and verbs renders it more easy than it is in our own language.

The difference will appear by a few examples; and first in English; "Mankind are willing to assume the appearance of virtue,—however they may neglect the practice,—unless they have arrived at the very last stage of wickedness." According to this arrangement of the words, the sentence might have ended either at "virtue" or "practice;" and

the last clause drags very lamely. The whole would be better expressed, "Unless they have arrived at the last stages of wickedness, mankind, however they may neglect the practice, are yet willing to assume the appearance of virtue." A perfect period is thus formed; and it is frequently for this purpose alone, that such conjunctional words are introduced as "both," "not only," "as well" in our own language. In Latin, not only the clauses should be arranged with a view to this object, but even the separate words of each clause.

Dixi a principio me dicturum nihil de vestra scientia—nihil de sacris—nihil de abscondito jure pontificum. This sentence might have ended at *scientia*, or *sacris*, or *jure;* but if *dicturum* be removed to the close, the sense is suspended. And this is almost the order in which Cicero uses the words; Dixi a principio, nihil me de scientia vestra, nihil de sacris, nihil de abscondito jure pontificum, dicturum.

His rebus constitutis, nactus idoneam tempestatem ad navigandum, solvit fere tertia vigilia, jussitque equites progredi in ulteriorem portum, et conscendere naves, et sequi se. The words in this sentence are arranged in the order in which the sentiment would be expressed in English; and the consequence is, that an entire sense would have been expressed at either *solvit*, or *vigilia*, or *portum*, or *naves*. It might be added, also at *progredi*, *conscendere*, or *sequi;* and the reader would

even have supposed *nactus idoneam tempestatem* to be a full clause or member, without the words *ad navigandum.* In Cæsar this looseness is avoided ; " His constitutis rebus, nactus idoneam ad navigandum tempestatem, tertia fere vigilia solvit, equitesque in ulteriorem portum progredi, et naves conscendere, et se sequi jussit."

" Soleo mirari ingenia virtutesque nostrorum hominum—cum multis locis tum maxime in his studiis, quæ expetita transtulerunt e Græcia admodum sero in hanc civitatem." This sentence might have ended in no less than four places before we came to the last word. But in Cicero the words are so arranged that the sense even of each clause is suspended till you come to its last word, and a perfect sentence is not formed till you arrive at the last word of the whole. " Cum multis locis nostrorum hominum ingenia virtutesque soleo mirari, tum maxime his in studiis, quæ sero admodum expetita in hanc civitatem e Græcia transtulerunt." The introduction of " cum" informs the reader that another clause is to succeed, which is therefore introduced ; and the more important always succeeds : it is introduced in the sentence before us by " tum maxime." Again, the demonstrative pronoun " his" limits the assertion to a particular class of " studia," which has therefore to be described ; and here also that order of words is observed, which suspends the sense to the last.

The most comprehensive rule which perhaps can be given for the proper arrangement of the component parts of a sentence is the following: The words and clauses are to be so arranged, that the sense shall be continually suspended till you come to the last word; care being taken that *clauses* should be attached as closely as possible to the words with which they are more immediately connected. This rule explains why generally the *governed* precedes the *governing* word, as the *adjective* precedes the *substantive;* the *genitive case* the *noun* on which it depends; why also the *manner* of an action, the *cause,* the *object,* the *reason,* the *time,* come before the action itself. This principle explains why prepositions precede their nouns; for though they may be said to govern certain cases, yet, as they express the relations of nouns to other objects they are placed before their nouns.

This order (except in the case of prepositions) is sometimes reversed, and generally when the cause, the object, the reason, &c., happens to be the principal circumstance to which the author wishes to attract the reader's attention; but then some word is introduced to lead him to expect the clause which follows. Thus, "Quod *eo* facilius nobis est, quod non est annus hic tibi destinatus." The introduction of *eo* suspends the sense, and apprises the reader that a clause is to follow.

"Molestissime autem fero, quod te ubi visurus

sim, nescio; eoque ad te tardus scripsi, quod quotidie te ipsum expectabam." The clause "quod te ubi visurus sim, nescio," comes last in order, because it was the principal thing which Cicero wished to express. He had just before mentioned the *fact*, that he was distressed at a circumstance, and he now mentions *why* the circumstance distressed him so much. As he had not before spoken of his delay in writing, he commences with *eo*, which again explains that the *cause*, which has to be mentioned, is that to which he calls especial attention.

The words and clauses in the following Examples are arranged according to the order used in English; and they are to be transposed by the learner, so that they may accord with the foregoing rule.

EXAMPLES.

1. Cum is dies venisset, quo jusserat me adesse, tum vero venit in ædem Concordiæ quadrato agmine, atque evomuit impurissimo ore orationem in me absentem.

2. Cum quæ sint ita, non dubito quin non existimes illam mediam partem et turbam tuorum flagitiorum esse inauditam mihi, cum videas me nosse hæc quæ excellunt.

3. Quid tandem erat causæ, cur cogerer in senatum tam acerbe hesterno die? Solus ne aberam? an fuistis non sæpe minus frequentes? an ea res agebatur ut oporteret etiam ægrotos deferri?

4. Mea sententia rejiciam ad senatum omnia quæcunque Antonius postulabit.

5. Galli bis repulsi cum magno detrimento consulunt

quid agant : adhibent peritos locorum ; cognoscunt ab his situs munitionesque superiorum castrorum.

6. Nunquam quicquam injustius imperito homine, qui putat nil rectum, nisi quod ipse fecit.

7. Ponemus nulla præcepta, enim neque suscepimus id ; sed adumbrabimus speciem et formam excellentis eloquentiæ ; nec exponemus quibus rebus ea paretur, sed qualis videatur nobis esse.

8. Genus pugnæ illorum militum, erat, ut primo procurrerent magno impetu, audacter caperent locum, non magnopere servarent suos ordines ; pugnarent rari dispersique ; non existimarent turpe, si premerentur referre pedem et excedere loco.

9. Quum vellent recipere se hinc, illi rursus premebant nostros ex superiore loco. Erat præruptus locus, directus ex utraque parte ; ac patebat in tantam latitudinem ut tres cohortes instructæ explerent eum locum, et neque subsidia possent submitti a lateribus, neque equites esse usui laborantibus ; autem declivis locus vergebat tenui fastigio ab oppido in longitudinem circiter CD. passuum.

10. Cum dabam has literas erant ipsi triginta dies per quos acceperam nullas a vobis. Autem jam erat in animo mihi, ut scripsi ad te antea, ire in Epirum et ibi potissimum expectare omnem casum.

11. Quoniam affers justas causas, quod non possim videre te hoc tempore ; quæso, quid sit faciendum mihi ? Enim ille videtur ita tenere Alexandriam, ut pudeat etiam scribere de illis rebus.

12. Fui longior superioribus literis adductus benevolentia magis, quam quod res ita postularet. Enim neque tua virtus egebat nostra commendatione ; neque mea causa erat ea, ut confirmarem alterum cui ipsi omnia deessent.

13. Itaque quam diligenter et quam prope fastidiose judicamus in iis artibus, in quibus necessaria utilitas non quæritur, sed quædam libera oblectatio animi.

14. In admirabili genere causæ, licebit comparare benevolentiam principio, si auditores non erunt omnino infesti.

Sin erunt vehementer abalienati, erit necesse confugere ad insinuationem.

15. Legi tuas literas libentissime, in quibus fuit jucundissimum mihi, quod cognovi meas esse redditas tibi. Enim non dubitabam quin esses lecturus eas lubenter: verebar ut redderentur. Cognovi ex tuis literis bellum, quod est in Syria, provinciamque Syriam esse tributam tibi a Cæsare. Volo eandem rem evenire bene et feliciter tibi. Quod, fretus et tua industria et prudentia, confido fore ita. Sed quod scribis de suspicione Parthici belli, sane commovit me. Ipse cum poteram consequi conjectura, tum cognovi ex tuis literis quantum copiarum haberes. Itaque opto, illa gens ne moveat se hoc tempore, dum eæ legiones quas audio duci, perducantur ad te. Quod si non habebis pares copias ad confligendum, non fugiet te uti consilio M. Bibuli: qui tenuit se munitissimo et copiosissimo oppido tam diu, quam diu Parthi fuerunt in provincia. Sed constitues hæc melius ex re et ex tempore. Quidem mihi erit curæ usque quid agas, dum sciero, quid egeris. Nunquam habui cui darem literas ad te, quin dederim. Peto a te ut facias idem: inprimisque ut scribas ita ad tuos, ut sciant me esse tuam. Vale.

16. Malo te cognoscere ex tuis, quam ex me, quanto studio defenderim tuam dignitatem et in senatu, et ad populum. Quæ mea sententia valuisset in senatu, nisi Pansa vehementer obstitisset. Ea sententia dicta, sum productus in concionem a M. Servilio tribuno plebis. Dixi quæ potui de te, tanta contentione quantum est forum: tanto clamore, consensuque populi, ut viderim nihil unquam simile. Velim ignoscas mihi id, quod fecerim tua socru invita. Timida mulier verebatur, ne animus Pansæ offenderetur. Quidem Pansa dixit in concione tuam matrem quoque et fratrem noluisse illam sententiam dici a me. Sed hæc non movebant me: malebam alia. Favebam et reipublicæ, cui semper favi, et tuæ dignitati ac gloriæ. Autem quod et disserui in senatu pluribus verbis, et dixi in concione, velim liberes meam fidem in eo. Enim promisi et prope confirmavi te non expectasse, nec expecturum nostra decreta, sed te ipsum defensurum rempubli-

cam tuo more. Et quanquam audieramus nihil dum, nec ubi esses, nec quas copias haberes; tamen statuebam sic, omnes opes copiasque, esse tuas, quæ essent in istis partibus; confidebamque provinciam Asiam jam recuperatam reipublicæ per te. Tu fac vincas te ipsum in augenda gloria.

CHAPTER XII.

RECAPITULATION.

THE following are the rules which have been laid down in the preceding pages. They are now collected with a view to the student's more ready application of them, to the cases of verbs in the subjoined quotations. It is suggested that the student should state the rule applicable to the use of the indicative or subjunctive mood as it is found to occur:—

RULES.

1. If a verb be in a clause, which constitutes the predicate of a sentence, or qualifies the predication, the subjunctive mood is used.

2. If the subject of a sentence be composed of two or more clauses so dependent upon one another, that, if the connecting particle be omitted, they form a perfect sentence; then verbs, which ought, from the preceding rule, to be in the subjunctive mood in the sentence taken *independently*, are likewise to be in the subjunctive mood, when the clauses form a complex subject.

3. If a relative clause be used simply to describe an antecedent, or to introduce an accessary circumstance of

such antecedent, without bearing on the predication, the verb is to be in the indicative mood, though the relative clause may stand within the limits of the predicate.

4. If speeches be delivered in the indirect form, that is, not in the actual words of the speaker delivered in the first person, then all finite verbs are to be in the subjunctive mood. If the speaker be introduced speaking in the first person, the mood of the verb is to be determined in each sentence by the general rules.

5. Hypothetical clauses are to be attached to that subject, of which something is stated under the supposed case; and if that subject be the subject of the sentence, the verb of the clause is to be put in the indicative, otherwise the verb is to be put in the subjunctive mood.

6. Likewise concessive clauses are to be attached to that subject of which something is asserted under the concession; and if that subject be the subject of the sentence, the verb of the clause is to be put in the indicative, otherwise the verb is to be in the subjunctive mood.

7. Clauses which express efficient or moving causes are to be attached to the subject, and their verbs are to be in the indicative mood. Should the subject to which the clause is attached be subordinate, and in the predicate of the sentence, the verb will of course be in the subjunctive mood.

8. Clauses which express the reason, or the final cause, are to be attached to the predicate, and their verbs are to be in the subjunctive mood.

9. If the efficient or moving cause be expressed by a noun, and not by a clause, the preposition *propter* is to be used; but if the reason or object in view be so expressed, the preposition *ob* is to be employed.

10. Questions, in regard to the grammatical construction of their verbs, are regulated by the answers which naturally suggest themselves to the questions.

11. When any contingent idea is to be expressed, and the contingency is not the *essential* part of the sentiment,

the words which express the contingency are omitted, and the verb which expresses the *principal* idea, as necessarily being in the predicate, will be in the subjunctive mood.

The student is recommended, while he applies the foregoing rules to the subjoined examples, to notice the arrangement of words and clauses which the writers have observed. Though the metre of poetry requires in some cases a licence, it will be perceived, that in general the *order* of words and clauses is the same in Virgil and Horace, as in Cicero and Cæsar; and that the principle of such arrangement seems to be, that the sense shall be continually suspended, to the last word of the sentence.

CICERONIS ORATIO IN Q. CÆCILIUM, DIVINATIO.

Cap. 1.

Si quis vestrum, judices, aut eorum qui adsunt, forte miratur, me, qui tot annos in causis judiciisque publicis ita sim versatus, ut defenderim multos, læserim neminem, subito nunc mutata voluntate, ad accusandum descendere; is, si mei consilii causam rationemque cognoverit, una et id, quod facio, probabit, et in hac causa profecto neminem præponendum esse mihi actorem putabit. Cum quæstor in Sicilia fuissem, judices, itaque ex ea provincia decessissem, ut Siculis omnibus jucundam diuturnamque memoriam quæsturæ nominisque mei relinquerem; factum est, uti cum summum in veteribus patronis multis, tum nonnullum etiam in me præsidium suis fortunis constitutum esse arbitrarentur. Qui nunc populati atque vexati, cuncti ad me publice sæpe venerunt, ut suarum fortunarum omnium causam defensionemque susciperem: me sæpe esse pollicitum, sæpe ostendisse dicebant, si quod tempus acci-

disset, quo tempore aliquid a me requirerent, commodis eorum me non defuturum. Venisse tempus aiebant, non jam ut commoda sua, sed ut vitam salutemque totius provinciæ defenderem: sese jam ne deos quidem in suis urbibus, ad quos confugerent, habere: quod eorum simulacra C. Verres ex delubris religiosissimis sustulisset. Quas res luxuries in flagitiis, crudelitas in suppliciis, avaritia in rapinis, superbia in contumeliis efficere potuisset, eas omnes hoc uno prætore per triennium pertulisse: rogare et orare, ne illos supplices aspernarer, quos, me incolumi, nemini supplices esse oporteret.

Cap. 2.

Tuli graviter et acerbe, judices, in eum me locum adductum, ut aut eos homines spes falleret, qui opem a me atque auxilium petissent; aut ego, qui me ad defendendos homines ab ineunte adolescentia dedissem, tempore atque officio coactus ad accusandum traducerer. Dicebam, habere eos actorem Q. Cæcilium, qui præsertim quæstor in eadem provincia post me quæstorem fuisset. Quo ego adjumento sperabam hanc a me molestiam posse demoveri, id mihi erat adversarium maxime. Nam illi multo mihi hoc facilius remisissent, si istum non nossent, aut si iste apud eos quæstor non fuisset. Adductus sum, judices, officio, fide, misericordia, multorum bonorum exemplo, veteri consuetudine, institutoque majorum, ut onus hoc laboris atque officii, non ex meo, sed ex meorum necessariorum tempore, mihi suscipiendum putarem. Quo in negotio tamen illa me res, judices, consolatur, quod hæc, quæ videtur esse accusatio mea, non potius accusatio, quam defensio est existimanda. Defendo enim multos mortales, multas civitates, provinciam Siciliam totam. Quamobrem, si mihi unus est accusandus, propemodum manere in instituto meo videor, et non omnino a defendendis hominibus sublevandisque discedere. Quod si hanc causam tam idoneam, tam illustrem, tam gravem non haberem; si aut hoc a me Siculi non petissent, aut mihi cum Siculis causa tantæ necessitudinis non intercederet, et hoc, quod facio, me reipublicæ causa facere profiterer, ut homo singulari

cupiditate, audacia, scelere præditus, cujus furta atque flagitia non in Sicilia solum, sed in Achaia, Asia, Cilicia, Pamphylia, Romæ denique ante oculos omnium maxima turpissimaque nossemus, me agente in judicium vocaretur; quis tandem esset, qui meum factum aut consilium posset reprehendere?

Cap. 3.

Quid est, proh deum hominumque fidem! in quo ego reipublicæ plus hoc tempore prodesse possim? Quid est, quod aut populo Romano gratius esse debeat, aut sociis exterisque nationibus optatius esse possit, aut saluti fortunisque omnium magis accommodatum sit? Populatæ, vexatæ, funditus eversæ provinciæ: socii, stipendiariique populi Romani afflicti, miseri, jam non salutis spem, sed exitii solatium quærunt. Qui judicia manere apud ordinem senatorium volunt, queruntur, accusatores se idoneos non habere. Qui accusare possunt, judiciorum severitatem desiderant. Populus Romanus interea, tametsi multis incommodis difficultatibusque affectus est, tamen nihil æque in republica atque illam veterem judiciorum vim gravitatemque requirit. Judiciorum desiderio tribunicia potestas efflagitata est: judiciorum levitate ordo quoque alius ad res judicandas postulatur: judicum culpa atque dedecore etiam censorium nomen, quod asperius antea populo videri solebat, id nunc poscitur, id jam populare atque plausibile factum est. In hac libidine hominum nocentissimorum, in populi Romani quotidiana querimonia, judiciorum infamia, totius ordinis offensione, cum hoc unum his tot incommodis remedium esse arbitrarer, ut homines idonei atque integri causam reipublicæ legumque susciperent; fateor, me, salutis omnium causa, ad eam partem accessisse reipublicæ sublevandæ, quæ maxime laboraret. Nunc, quoniam, quibus rebus adductus ad causam accesserim, demonstravi, dicendum necessario est de contentione nostra, ut in constituendo accusatore, quid sequi possitis, habeatis.

Ego sic intelligo, judices: Cum de pecuniis repetundis nomen cujuspiam deferatur, si certamen inter aliquos sit, cui potissimum delatio detur, hæc duo in primis spectari

oportere: quem maxime velint auctorem esse ii, quibus factæ esse dicantur injuriæ, et quem minime velit is, qui eas injurias fecisse arguatur.

Cap. 4.

In hac causa, judices, tametsi utrumque esse arbitror perspicuum, tamen de utroque dicam, et de eo prius, quod apud vos plurimum debet valere, hoc est, de voluntate eorum quibus injuriæ factæ sunt; quorum causa judicium de pecuniis repetundis est constitutum. Siciliam provinciam C. Verres per triennium depopulatus esse, Siculorum civitates vastasse, domos exinanisse, fana spoliasse dicitur. Adsunt, queruntur Siculi universi: ad meam fidem, quam habent spectatam jam, et diu cognitam, confugiunt: auxilium sibi per me a vobis atque a populi Romani legibus petunt; me defensorem calamitatum suarum, me ultorem injuriarum, me cognitorem juris sui, me actorem causæ totius esse voluerunt. Utrum, Q. Cæcili, hoc dices, me non Siculorum rogatu ad causam accedere, an optimorum fidelissimorumque sociorum voluntatem apud hos gravem esse non oportere? Si id audebis dicere, quod C. Verres, cui te inimicum esse simulas, maxime existimari vult, Siculos hoc a me non petisse; primum causam inimici tui sublevabis, de quo non præjudicium, sed plane judicium jam factum putatur, quod ita percrebuit, Siculos omnes actorem suæ causæ contra illius injurias quæsisse. Hoc si tu, inimicus ejus, factum negabis, quod ipse, cui maxime hæc res obstat, negare non audet; videto, ne nimium familiariter inimicitias exercere videare. Deinde sunt testes, viri clarissimi nostræ civitatis, quos omnes a me nominari non est necesse; eos, qui adsunt, appellabo: quos, si mentirer, testes esse impudentiæ meæ minime vellem. Scit is, qui est in consilio, C. Marcellus: scit is, quem adesse video, Cn. Lentulus Marcellinus: quorum fide atque præsidio Siculi maxime nituntur, quod omnino Marcellorum nomini tota illa provincia adjuncta est. Hi sciunt, hoc non modo a me petitum esse, sed ita sæpe, et ita vehementer esse petitum, ut aut causa mihi suscipienda fuerit, aut officium necessitudinis repudiandum. Sed quid ego his testibus

utor, quasi res dubia aut obscura sit? Adsunt homines ex tota provincia nobilissimi, qui præsentes vos orant atque obsecrant, judices, ut in actore causæ suæ deligendo vestrum judicium ab suo judicio ne discrepet. Omnium civitatum totius Siciliæ legationes adsunt, præter duas civitates; quarum duarum, si adessent, duo crimina vel maxima minuerentur, quæ cum his civitatibus C. Verri communicata sunt. At enim cur a me potissimum hoc præsidium petiverunt? Si esset dubium, petissent a me præsidium, necne, dicerem, cur petissent. Nunc vero, cum id ita perspicuum sit, ut oculis judicare possitis; nescio cur hoc mihi detrimento esse debeat, si id mihi objiciatur, me potissimum esse delectum. Verum id mihi non sumo, judices, et hoc non modo in oratione mea non pono, sed ne in opinione quidem cujusquam relinquo, me omnibus patronis esse præpositum. Non ita est: sed uniuscujusque temporis, valetudinis, facultatis ad agendum, ducta ratio est. Mea fuit semper hæc in hac re voluntas et sententia, quemvis ut hoc mallem de iis, qui essent idonei, suscipere, quam me: me, ut mallem, quam neminem.

Cap. 5.

Reliquum est jam, ut illud quæramus, cum hoc constet, Siculos a me petisse, ecquid hanc rem apud vos animosque vestros valere oporteat: ecquid auctoritatis apud vos in suo jure repetundo socii populi Romani, supplices vestri, habere debeant. De quo quid ego plura commemorem? quasi vero dubium sit, quin tota lex de pecuniis repetundis sociorum causa constituta sit. Nam civibus cum sunt ereptæ pecuniæ, civili fere actione et privato jure repetuntur: hæc lex socialis est: hoc jus nationum exterarum est: hanc habent arcem, minus aliquanto nunc quidem munitam, quam antea, verumtamen, si qua reliqua spes est, quæ sociorum animos consolari possit, ea tota in hac lege posita est: cujus legis non modo a populo Romano, sed etiam ab ultimis nationibus jampridem severi custodes requiruntur. Quis igitur est, qui neget oportere eorum arbitratu lege agi, quorum causa lex sit constituta? Sicilia tota, si una voce loqueretur, hoc diceret: quod auri, quod argenti, quod

ornamentorum in meis urbibus, sedibus, delubris fuit; quod in unaquaque re beneficio senatus populique Romani, juris habui, id mihi tu, C. Verres, eripuisti atque abstulisti; quo nomine abs te sestertium millies ex lege repeto. Si universa, ut dixi, provincia loqui posset, hac voce uteretur: quoniam id non poterat, harum rerum actorem, quem idoneum esse arbitrata est, ipsa delegit. In hujusmodi re quisquam tam impudens reperietur, qui ad alienam causam, invitis iis, quorum negotium est, accedere aut aspirare audeat?

Cap. 6.

Si tibi, Q. Cæcili, hoc Siculi dicerent; te non novimus; nescimus qui sis: nunquam te antea vidimus: sine nos per eum nostras fortunas defendere, cujus fides est nobis cognita: nonne id dicerent, quod cuivis probare deberent? nunc hoc dicunt: utrumque se nosse: alterum se cupere defensorem esse fortunarum suarum, alterum plane nolle. Cur nolint, etiamsi tacent, satis dicunt: verum non tacent. Tamen his invitissimis te offeres? tamen in aliena causa loquere? tamen eos defendes, qui se ab omnibus desertos potius, quam abs te defensos esse malunt? tamen his operam tuam pollicebere, qui te neque velle sua causa, nec, si cupias, posse arbitrantur? Cur eorum spem exiguam reliquarum fortunarum, quam habent in legis et judicii severitate positam, vi extorquere conaris? cur te interponis, invitissimis his, quibus maxime lex consultum esse vult? cur de quibus in provincia non optime es meritus, eos nunc plane fortunis omnibus conaris evertere? cur his non modo persequendi juris sui, sed etiam deplorandæ calamitatis adimis potestatem? Nam, te actore, quem eorum affuturum putas, quos intelligis, non ut per te alium, sed ut per aliquem teipsum, ulciscantur, laborare?

P. Virgilii Maronis Æneidos Lib. II.

Conticuere omnes, intentique ora tenebant.
Inde toro pater Æneas sic orsus ab alto;
Infandum, Regina, jubes renovare dolorem;

Trojanas ut opes et lamentabile regnum
Eruerint Danai ; quæque ipse miserrima vidi,
Et quorum pars magna fui. Quis talia fando
Myrmidonum, Dolopumve, aut duri miles Ulixi,
Temperet a lacrymis ! et jam nox humida cœlo
Præcipitat, suadentque cadentia sidera somnos.
Sed, si tantus amor casus cognoscere nostros,
Et breviter Trojæ supremum audire laborem ;
Quanquam animus meminisse horret, luctuque refugit ;
Incipiam. Fracti bello, fatisque repulsi,
Ductores Danaum, tot jam labentibus annis,
Instar montis equum divina Palladis arte
Ædificant, sectaque intexunt abiete costas.
Votum pro reditu simulant : ea fama vagatur.
Huc delecta virûm sortiti corpora furtim
Includunt cæco lateri, penitusque cavernas
Ingentes uterumque armato milite complent.
Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant ;
Nunc tantum sinus, et statio male fida carinis.
Huc se provecti deserto in litore condunt.
Nos abiisse rati, et vento petiisse Mycenas.
Ergo omnis longo solvit se Teucria luctu :
Panduntur portæ : juvat ire, et Dorica castra,
Desertosque videre locos, litusque relictum.
Hic Dolopum manus, hic sævus tendebat Achilles ;
Classibus hic locus ; hic acie certare solebant.
Pars stupet innuptæ donum exitiale Minervæ,
Et molem mirantur equi ; primusque Thymætes
Duci intra muros hortatur, et arce locari ;
Sive dolo, seu jam Trojæ sic fata ferebant.
At Capys, et quorum melior sententia menti,
Aut pelago Danaum insidias suspectaque dona
Præcipitare jubent, subjectisve urere flammis ;
Aut terebrare cavas uteri et tentare latebras.
Scinditur incertum studia in contraria vulgus.
Primus ibi ante omnes, magna comitante caterva,
Laocoon ardens summa decurrit ab arce ;
Et procul, o miseri, quæ tanta insania, cives ?
Creditis avectos hostes ? aut ulla putatis

Dona carere dolis Danaum? sic notus Ulixes?
Aut hoc inclusi ligno occultantur Achivi,
Aut hæc in nostros fabricata est machina muros,
Inspectura domos, venturaque desuper urbi;
Aut aliquis latet error: Equo ne credite, Teucri.
Quidquid id est, timeo Danaos et dona ferentes.
Sic fatus, validis ingentem viribus hastam
In latus, inque feri curvam compagibus alvum
Contorsit. Stetit illa tremens, uteroque recusso
Insonuere cavæ gemitumque dedere cavernæ:
Et, si fata deum, si mens non læva fuisset,
Impulerat ferro Argolicas fœdare latebras;
Trojaque nunc stares, Priamique arx alta maneres.
Ecce, manus juvenem interea post terga revinctum
Pastores magno ad regem clamore trahebant
Dardanidæ; qui se ignotum venientibus ultro,
Hoc ipsum ut strueret, Trojamque aperiret Achivis,
Obtulerat, fidens animi, atque in utrumque paratus,
Seu versare dolos, seu certæ occumbere morti.
Undique visendi studio Trojana juventus
Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaum insidias, et crimine ab uno
Disce omnes.
Namque, ut conspectu in medio turbatus, inermis
Constitit, atque oculis Phrygia agmina circumspexit:
Heu, quæ nunc tellus, inquit, quæ me æquora possunt
Accipere? aut quid jam misero mihi denique restat?
Cui neque apud Danaos usquam locus; et super ipsi
Dardanidæ infensi pœnas cum sanguine poscunt.
Quo gemitu conversi animi, compressus et omnis
Impetus. Hortamur fari, quo sanguine cretus,
Quidve ferat; memoret, quæ sit fiducia capto.
Ille hæc, deposita tandem formidine, fatur.
Cuncta equidem tibi, Rex, fuerit quodcunque fatebor
Vera, inquit; neque me Argolica de gente negabo;
Hoc primum. Nec, si miserum Fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget.
Fando aliquod si forte tuas pervenit ad aures
Belidæ nomen Palamedis, et inclyta fama
Gloria: quem falsa sub proditione Pelasgi

Insontem, infando indicio, quia bella vetabat,
Demisere neci; nunc cassum lumine lugent;
Illi me comitem, et consanguinitate propinquum,
Pauper in arma pater primis huc misit ab annis.
Dum stabat regno incolumis, regumque vigebat
Conciliis: et nos aliquod nomenque decusque
Gessimus. Invidia postquam pellacis Ulixi
(Haud ignota loquor) superis concessit ab oris:
Afflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabar amici.
Nec tacui demens; et me, fors si qua tulisset,
Si patrios unquam remeassem victor ad Argos,
Promisi ultorem; et verbis odia aspera movi.
Hinc mihi prima mali labes; hinc semper Ulyxes
Criminibus terrere novis; hinc spargere voces
In vulgum ambiguas, et quærere conscius arma.
Nec requievit enim, donec Calchante ministro—
Sed quid ego hæc autem nequidquam ingrata revolvo?
Quidve moror? si omnes uno ordine habetis Achivos.
Idque audire sat est: jamdudum sumite pœnas.
Hoc Ithacus velit, et magno mercentur Atridæ.
Tum vero ardemus scitari et quærere causas,
Ignari scelerum tantorum artisque Pelasgæ.
Prosequitur pavitans, et ficto pectore fatur.
Sæpe fugam Danai Troja cupiere relicta
Moliri, et longo fessi discedere bello.
Fecissentque utinam! sæpe illos aspera ponti
Interclusit hyems, et terruit Auster euntes.
Præcipue, quum jam hic trabibus contextus acernis
Staret equus, toto sonuerunt æthere nimbi.
Suspensi Eurypylum scitatum oracula Phœbi
Mittimus, isque adytis hæc tristia dicta reportat:
Sanguine placastis ventos, et virgine cæsa,
Quum primum Iliacas, Danai, venistis ad oras;
Sanguine quærendi reditus, animaque litandum
Argolica. Vulgi quæ vox ut venit ad aures,
Obstupuere animis, gelidusque per ima cucurrit
Ossa tremor; cui fata parent, quem poscat Apollo.
Hic Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quæ sint ea numina divum

Flagitat. Et mihi jam multi crudele canebant
Artificis scelus, et taciti ventura videbant.
Bis quinos silet ille dies, tectusque recusat
Prodere voce sua quemquam, aut opponere morti.
Vix tandem magnis Ithaci clamoribus actus,
Composito rumpit vocem, et me destinat aræ.
Assensere omnes; et, quæ sibi quisque timebat,
Unius in miseri exitium conversa tulere.
Jamque dies infanda aderat; mihi sacra parari,
Et salsæ fruges, et circum tempora vittæ.
Eripui, fateor, leto me, et vincula rupi;
Limosoque lacu per noctem obscurus in ulva
Delitui, dum vela, darent si forte, dedissent.
Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos, exoptatumque parentem;
Quos illi fors ad pœnas ob nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.
Quod te, per superos, et conscia numina veri;
Per, si qua est, quæ restet adhuc mortalibus usquam
Intemerata fides, oro, miserere laborum
Tantorum; miserere animi non digna ferentis.
His lacrimis vitam damus, et miserescimus ultro.
Ipse viro primus manicas atque arta levari
Vincla jubet Priamus; dictisque ita fatur amicis:
Quisquis es, amissos hinc jam obliviscere Graios;
Noster eris; mihique hæc edissere vera roganti:
Quo molem hanc immanis equi statuere? quis auctor?
Quidve petunt? quæ religio? aut quæ machina belli?
Dixerat. Ille dolis instructus et arte Pelasga,
Sustulit exutas vinclis ad sidera palmas:
Vos æterni ignes, et non violabile vestrum
Testor numen ait; vos, aræ, ensesque nefandi,
Quos fugi, vittæque deûm, quas hostia gessi;
Fas mihi Graiorum sacrata resolvere jura,
Fas odisse viros, atque omnia ferre sub auras,
Si qua tegunt; teneor patriæ nec legibus ullis.
Tu modo promissis maneas, servataque serves
Troja fidem; si vera feram, si magna rependam.
Omnis spes Danaum, et cœpti fiducia belli
Palladis auxiliis semper stetit. Impius ex quo

Tydides sed enim, scelerumque inventor Ulixes,
Fatale aggressi sacrato avellere templo
Palladium, cæsis summæ custodibus arcis,
Corripuere sacram effigiem, manibusque cruentis
Virgineas ausi divæ contingere vittas;
Ex illo fluere ac retro sublapsa referri
Spes Danaum, fractæ vires, aversa deæ mens.
Nec dubiis ea signa dedit Tritonia monstris.
Vix positum castris simulacrum; arsere coruscæ
Luminibus flammæ arrectis, salsusque per artus
Sudor iit; terque ipsa solo (mirabile dictu)
Emicuit, parmamque ferens hastamque trementem.
Extemplo tentanda fuga canit æquora Calchas;
Nec posse Argolicis exscindi Pergama telis,
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum avexere carinis.
Et nunc, quod patrias vento petiere Mycenas,
Arma deosque parant comites, pelagoque remenso
Improvisi aderunt. Ita digerit omina Calchas.
Hanc pro Palladio, moniti, pro numine læso
Effigiem statuere; nefas quæ triste piaret.
Hanc tamen immensam Calchas attollere molem
Roboribus textis, cœloque educere jussit;
Ne recipi portis, aut duci in mœnia possit;
Neu populum antiqua sub religione tueri.
Nam, si vestra manus violasset dona Minervæ,
Tum magnum exitium (quod dî prius omen in ipsum
Convertant!) Priami imperio Phrygibusque futurum.
Sin manibus vestris vestram ascendisset in urbem:
Ultro Asiam magno Pelopea ad mœnia bello
Venturam, et nostros ea fata manere nepotes.
Talibus insidiis perjurique arte Sinonis
Credita res; captique dolis lacrimisque coactis,
Quos neque Tydides, nec Larissæus Achilles,
Non anni domuere decem, non mille carinæ.

Hor. Lib. I. Carm. XXIV.

Quis desiderio sit pudor aut modus
Tam cari capitis? Præcipe lugubres

Cantus, Melpomene, cui liquidam pater
Vocem cum cithara dedit.
Ergo Quintilium perpetuus sopor
Urguet! Cui pudor, et justitiæ soror
Incorrupta fides, nudaque Veritas
Quando ullum invenient parem?
Multis ille bonis flebilis occidit;
Nulli flebilior, quam tibi, Virgili.
Tu frustra pius, heu, non ita creditum
Poscis Quintilium Deos.
Quod si Threicio blandius Orpheo
Auditam moderere arboribus fidem,
Non vanæ redeat sanguis imagini,
Quam virga semel horrida,
Non lenis precibus fata recludere,
Nigro compulerit Mercurius gregi.
Durum! Sed levius fit patientia,
Quidquid corrigere est nefas.

Hor. Lib. II. Carm. VIII.

Ulla si juris tibi pejerati
Pœna, Barine, nocuisset unquam;
Dente si nigro fieres, vel uno
Turpior ungui;
Crederem, sed tu, simul obligâsti
Perfidum votis caput, enitescis
Pulchrior multo, juvenumque prodis
Publica cura.
Expedit matris cineres opertos
Fallere, et toto taciturna noctis
Signa cum cœlo, gelidaque Divos
Morte carentes.
Ridet hoc, inquam, Venus ipsa; rident
Simplices Nymphæ, ferus et Cupido,
Semper ardentes acuens sagittas
Cote cruenta.
Adde, quod pubes tibi crescit omnis;
Servitus crescit nova; nec priores

Impiæ tectum dominæ relinquunt,
Sæpe minati.
Te suis matres metuunt juvencis,
Te senes parci, miseræque, nuper
Virgines, nuptæ, tua ne retardet
Aura maritos.

Cæsar De Bello Gallico. Liber III. Cap. 1.

Quum in Italiam proficisceretur Cæsar, Servium Galbam cum legione duodecima, ex parte equitatus, in Nantuates, Veragros, Sedunosque misit, qui ab finibus Allobrogum, et lacu Lemanno, et flumine Rhodano ad summas Alpes pertinent. Causa mittendi fuit, quod iter per Alpes, quo magno cum periculo, magnisque cum portoriis mercatores ire consuerant, patefieri volebat. Huic permisit, si opus esse arbitraretur, uti in eis locis legionem, hiemandi causa, collocaret. Galba, secundis aliquot præliis factis, castellisque compluribus eorum expugnatis, missis ad eum undique legatis, obsidibusque datis, et pace facta, constituit, cohortes duas in Nantuatibus collocare, et ipse cum reliquis ejus legionis cohortibus in vico Veragrorum, qui appellatur Octodurus, hiemare, qui vicus, positus in valle, non magna adjecta planitie, altissimis montibus undique continetur. Quum hic in duas partes flumine divideretur, alteram partem ejus vici Gallis concessit, alteram, vacuam ab illis relictam, cohortibus ad hiemandum attribuit. Eum locum vallo fossaque munitum.

Cap. 2.

Quum dies hibernorum complures transissent, frumentumque eo comportari jussisset, subito per exploratores certior factus est, ex ea parte vici, quam Gallis concesserat, omnes noctu discessisse, montesque, qui impenderent, a maxima multitudine Sedunorum et Veragrorum teneri. Id aliquot de caussis acciderat, ut subito Galli belli renovandi, legionisque opprimendæ consilium caperent. Primum, quod legionem, neque eam plenissimam, detractis cohortibus duabus, et compluribus singillatim, qui commeatus

petendi causa, missi erant, absentibus, propter paucitatem despiciebant: tum etiam, quod, propter iniquitatem loci, quum ipsi ex montibus in vallem decurrerent, et tela conjicerent, ne primum quidem posse impetum suum sustineri existimabant. Accedebat, quod suos ab se liberos abstractos obsidum nomine dolebant; et Romanos, non solum itinerum causa, sed etiam perpetuæ possessionis, culmina Alpium occupare conari, et ea loca finitimæ provinciæ adjungere, sibi persuasum habebant.

Cap. 3.

His nunciis acceptis, Galba; quum neque opus hibernorum, munitionesque plene essent perfectæ, neque de frumento reliquoque commeatu satis esset provisum; quod, deditione facta, obsidibusque acceptis, nihil de bello timendum existimaverat; consilio celeriter convocato, sententias exquirere cœpit: quo in consilio, quum tantum repentini periculi præter opinionem accidisset, ac jam omnia fere superiora loca multitudine armatorum completa conspicerentur, neque subsidio veniri, neque commeatus supportari, interclusis itineribus, possent; prope jam desperata salute, nonnullæ hujusmodi sententiæ dicebantur, ut, impedimentis relictis, eruptione facta, iisdem itineribus, quibus eo pervenissent, ad salutem contenderent. Majori tamen parti placuit, hoc reservato ad extremum consilio, interim rei eventum experiri, et castra defendere.

Cap. 4.

Brevi spatio interjecto vix, ut his rebus, quas constituissent, collocandis atque administrandis tempus daretur, hostes ex omnibus partibus, signo dato, decurrere; lapides, gæsaque in vallum conjicere. Nostri primo integris viribus fortiter repugnare, neque ullum frustra telum ex loco superiore mittere: ut quæque pars castrorum nudata defensoribus premi videbatur, eo occurrere, et auxilium ferre; sed hoc superari, quod diuturnitate pugnæ hostes defessi prælio excedebant, alii integris viribus succedebant: quarum rerum a nostris propter paucitatem fieri nihil poterat;

ac non modo defesso ex pugna excedendi, sed ne saucio quidem ejus loci, ubi constiterat, relinquendi, ac sui recipiendi facultas dabatur.

Cap. 5.

Quum jam amplius horis sex continenter pugnaretur, ac non solum vires, sed etiam tela nostris deficerent, atque hostes acrius instarent, languidioribusque nostris, vallum scindere, et fossas complere cœpissent, resque esset jam ad extremum perducta casum, P. Sextius Baculus, primipili centurio, quem Nervico prælio compluribus confectum vulneribus diximus, et item C. Volusenus, tribunus militum, vir et consilii magni et virtutis, ad Galbam accurrunt, atque unam esse spem salutis docent, si, eruptione facta, extremum auxilium experirentur. Itaque, convocatis centurionibus, celeriter milites certiores facit, paullisper intermitterent prælium, ac tantummodo tela missa exciperent, seque ex labore reficerent; post, dato signo, ex castris erumperent, atque omnem spem salutis in virtute ponerent.

Cap. 6.

Quod jussi sunt, faciunt; ac, subito omnibus portis eruptione facta, neque cognoscendi quid fieret, neque sui colligendi, hostibus facultatem relinquunt. Ita commutata fortuna, eos, qui in spem potiundorum castrorum venerant, undique circumventos, interficiunt, et, ex hominum millibus amplius triginta, quem numerum barbarorum ad castra venisse constabat, plus tertia parte interfecta, reliquos perterritos in fugam conjiciunt, ac ne in locis quidem superioribus consistere patiuntur. Sic omnibus hostium copiis fusis, armisque exutis, se in castra munitionesque suas recipiunt. Quo prælio facto, quod sæpius fortunam tentare Galba nolebat, atque alio se in hiberna consilio venisse meminerat, alius occurrisse rebus viderat, maxime frumenti commeatusque inopia permotus, postero die omnibus ejus vici ædificiis incensis, in provinciam reverti contendit; ac, nullo hoste prohibente, aut iter demorante, incolumem legi-

onem in Nantuates, inde in Allobroges perduxit, ibique hiemavit.

Cap. 7.

His rebus gestis, quum omnibus de causis Cæsar pacatam Galliam existimaret, superatis Belgis, expulsis Germanis, victis in Alpibus Sedunis, atque ita, inita hieme, in Illyricum profectus esset, quod eas quoque nationes adire, et regiones cognoscere volebat; subitum bellum in Gallia coortum est. Ejus belli hæc fuit causa. P. Crassus adolescens cum legione septima proximus mare oceanum in Andibus hiemarat. Is, quod in his locis inopia frumenti erat; præfectos tribunosque militum complures in finitimas civitates, frumenti commeatusque petendi causa, dimisit: quo in numero erat T. Terrasidius missus in Esubios; M. Trebius Gallus, in Curiosolitas; Q. Velanius, cum T. Silio, in Venetos.

Cap. 8.

Hujus est civitatis longe amplissima auctoritas omnis oræ maritimæ regionum earum; quod et naves habent Veneti plurimas, quibus in Britanniam navigare consuerunt; et scientia atque usu nauticarum rerum reliquos antecedunt; et in magno impetu maris, atque aperto, paucis portibus interjectis, quos tenent ipsi, omnes fere, qui eo mari uti consuerunt, habent vectigales. Ab iis fit initium retinendi Silii atque Velanii, quod per eos suos se obsides, quos Crasso dedissent, recuperaturos existimabant. Horum auctoritate finitimi adducti, ut sunt Gallorum subita et repentina consilia, eadem de causa Trebium Terrasidiumque retinent: et, celeriter missis legatis, per suos principes inter se conjurant, nihil, nisi communi consilio, acturos, eundemque omnes fortunæ exitum esse laturos; reliquasque civitates sollicitant, ut in ea libertate, quam a majoribus acceperint, permanere, quam Romanorum servitutem perferre, mallent. Omni ora maritima celeriter ad suam sententiam perducta, communem legationem ad P. Crassum mittunt, si velit suos recipere, obsides sibi remittat.

Cap. 9.

Quibus de rebus Cæsar ab Crasso certior factus, quod ipse aberat longius, naves interim longas ædificari in flumine Ligeri quod influit in oceanum, remiges ex provincia institui, nautas gubernatoresque comparari jubet. His rebus celeriter administratis, ipse, quum primum per anni tempus potuit, ad exercitum contendit. Veneti, reliquæque item civitates, cognito Cæsaris adventu, simul quod quantum in se facinus admisissent, intelligebant, legatos, quod nomen apud omnes nationes sanctum inviolatumque semper fuissent, retentos ab se, et in vincula conjectos; pro magnitudine periculi bellum parare, et maxime ea, quæ ad usum navium pertinent, providere instituunt, hoc majore spe, quod multum natura loci confidebant. Pedestria esse itinera concisa æstuariis, navigationem impeditam propter inscientiam locorum, paucitatemque portuum sciebant: neque nostros exercitus, propter frumenti inopiam, diutius apud se morari posse confidebant: ac jam, ut omnia contra opinionem acciderent, tamen se plurimum navibus posse. Romanos neque ullam facultatem habere navium, neque eorum locorum, ubi bellum gesturi essent, vada, portus, insulas novisse: ac longe aliam esse navigationem in concluso mari, atque in vastissimo atque apertissimo oceano, perspiciebant. His initis consiliis, oppida muniunt, frumenta ex agris in oppida comportant: naves in Venetiam; ubi Cæsarem primum bellum gesturum constabat, quam plurimas possunt, cogunt. Socios sibi ad id bellum Osismios, Lexovios, Nannetes, Ambiliatos, Morinos, Diablintes, Menapios adsciscunt; auxilia ex Britannia, quæ contra eas regiones posita est, arcessunt.

Cap. 10.

Erant hæ difficultates belli gerendi, quas supra ostendimus, sed multa Cæsarem tamen ad id bellum incitabant; injuriæ retentorum equitum Romanorum, rebellio facta post deditionem, defectio datis obsidibus, tot civitatum conjuratio; in primis, ne, hac parte neglecta, reliquæ nationes sibi

idem licere, arbitrarentur. Itaque quum intelligeret, omnes fere Gallos novis rebus studere, et ad bellum mobiliter celeriterque excitari, omnes autem homines natura libertati studere, et conditionem servitutis odisse ; priusquam plures civitates conspirarent, partiendum sibi, ac latius distribuendum exercitum putavit.

GENERAL EXAMPLES.

1. Marcus Livius passes from Etruria into Gaul with an army of volunteer [1] slaves ; and having formed a junction with Lucretius, he prepares to march and meet Mago, if he should advance from Liguria towards the city ; but if the Carthaginian should remain quiet at that corner of the Alps, he [2] determines that he will himself remain in the same neighbourhood about Ariminum, as a protection to Italy.

2. I will write to you more fully when I obtain more leisure. I have written these lines in haste, as Brutus' sons met me and said that they were [3] proceeding without delay to Rome. Accordingly, I have given them no other letters than to yourself and Brutus.

3. I [4] removed from Iconium on the thirty-first of August. Now, if you think that we should have a meeting, you will [5] calculate the time and the means of travelling, and determine the place most convenient for a meeting, and the day.

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[1] Slaves were not allowed to serve in the Roman army, until after the battle of Cannæ. In consequence of the heavy losses which the Romans had sustained, and the difficulty of procuring recruits, slaves were then allowed to volunteer ; and from this circumstance they were called *Volones*.

[2] He determines that he will himself remain *(also himself about to be)*.

[3] That that hastened *(propera)*.

[4] When a commander in chief removed from one place to another he was said to "move his camp."

[5] You, both out of the days, and out of the method *(ratio)* of journey, will appoint in what place, on what day.

4. Although I clearly perceived from the letter you sent me, that you were more delighted with the judgment of good men, than the ensigns of glory; yet I thought that you ought to consider, even though you should demand no remuneration, how much the state was in your debt.

5. And indeed I cannot pass over you, Marseilles, without notice; you who have known L. Flaccus, both as soldier and quæstor. And I will [1] declare that the wisdom and the greatness of this state excels not only Greece, but (I am [2] inclined to think) all nations; a nation which, though at the same time far removed from the neighbourhood, the wisdom, and the language of Greece, and also washed by the waves of barbarism, being surrounded by the nation of the Gauls, at the very verge of the world, is governed by an [3] aristocracy in so superior a manner, that all nations can more easily praise than rival their laws.

6. Cæsar, having observed that the camp of the enemy was empty, passes his soldiers from the greater to the lesser camp; and in order that they might not be perceived from the town, he takes them in [4] small bodies, with the [5] ornaments of their dress covered, and the military standards concealed. He explains his wishes to the lieutenants whom he had placed over the several legions: especially he advises them to keep back their men, lest, in the [6] heat of battle, or through hope of plunder, they might advance too far.

7. Let me also say one thing of Cælius. So far is he from shaking my opinion, that I think he seriously repents having deserted his own.

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[1] The discipline and gravity of which state I will say is to be preferred.

[2] *Haud scio an* expresses a state of mind inclining rather to belief than disbelief; and when it is so used, it has no bearing upon the mood of the following verb, being used parenthetically.

[3] Is so governed by a council of chief men *(optimates)*.

[4] The soldiers few. *Rarus* signifies *thin, not close together; here and there, with intervals between. Pauci* signifies *few, a small number. Rarus* is opposed to *densus, frequens; pauci* to *multi.*

[5] Their ornaments *(insignia)* being covered.

[6] By desire of fighting.

8. But to pass over these matters, which are so numerous and so great, who ever esteemed another of so much value, or could or ought to esteem him, as I have esteemed Cn. Pompey, the father-in-law of your daughter?

9. Up to the present time I continue of the same mind, that we should do nothing except what Cæsar may appear especially to desire. Affairs are in such a condition, that, if you were at Rome, you would delight in nothing but your friends. Of all other matters I may say, that [1] one thing is as good as another. All other persons, and all other things, are of such a character, that if you were compelled to make a choice, you would prefer hearing of them to seeing them. This our sentiment is by no means agreeable to ourselves, for we desire to see you, but we consult for your good.

10. I saw his natural talent immediately, and [2] without loss of time I advised him to consider the forum as a school of oratory, but to select as a master the man whom he perferred; and that if he would be influenced by me, he would choose L. Crassus. He [3] caught at the proposition, and assured me that he would do so, and, by way of compliment to me, added that I also should be his master. Scarcely a year had passed from the [4] time of this conversation when he accused C. Norbanus, and I defended him. It is incredible how great a difference there appeared between him at that time and what he was a year before.

11. As to what you say respecting your sister, she will herself assure you, how great concern it has been to me, that my brother Quintus' affection for her should be such as it ought; for when I perceived that he was somewhat offended, I sent him a letter of such a style, that I might appease him as a brother, admonish him as a younger, and chide him as in error.

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[1] Of the rest, nothing is better than itself.

[2] Nor did I put off time, and exhorted him that he would think the forum to be a school (*ludus*) for learning.

[3] Which he seized.

[4] From this discourse of my exhortation.

12. So I fear that we have lost the favour of the tribunes, or if that continues, we have lost that bond for attaching the consuls to us. There is besides another, and that no inconsiderable disadvantage, that weighty declaration, as indeed it was represented to me, [1] that the senate would pass no vote till my affair was discussed, is lost, and in a case not only unnecessary, but unprecedented.

13. It is a case of ignorance, when it is asserted of the accused that there was a matter of which he was ignorant; as for instance, a certain people had a law, that no person should sacrifice a calf to Diana. Some sailors, however, as they were being tossed about on the waves by an adverse storm, vowed, that if they reached the port, which they saw before them, they would sacrifice a calf to the divinity who presided there. It turned out that there was a temple of that Diana, to whom it was not lawful to sacrifice a calf. When they landed, they sacrificed in ignorance of the law.

14. He said, that the Spaniards themselves, by shutting their gates, had shown what indeed they merited; and therefore the war must be prosecuted with much more indignant feelings against them, than against the Carthaginians. In fact, the [2] contest with the latter was almost free from anger, being for empire and glory; of the former they had to exact satisfaction for their perfidy, cruelty, and malice. The time had come, when they should avenge both the horrible slaughter of their fellow-soldiers, and the treachery which, had they in their flight been carried to the same place, was designed against themselves; and when they should establish a severe and lasting warning, that no one should account a Roman citizen or soldier, under any circumstance, a [3] fit subject for injustice.

15. Upon which subject I would have you thus per-

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[1] That grave opinion,—the senate to decree nothing before it should have been discussed (*ago*) concerning us.

[2] Forsooth, it to be contended (*certo*) nearly without anger concerning empire and glory.

[3] Opportune for injury.

suaded, that I should have entertained the same feeling, had I been in every respect [1] free and unfettered; for I should not have thought, that I ought to write against so great power; or that I ought to destroy the influence of the principal citizens, even if that could be effected; nor that I ought to persist in one and the same opinion, when circumstances were altered and the wishes of good men were changed, but that I ought to [2] yield to the times: for a continued perseverance in the same opinion is never praised in men who excel in the government of states. But as in navigation it is a mark of skill to submit to the gale if you cannot make the port; but when you can gain your purpose by [3] changing your course, it is folly to persevere in the tack you have taken when it is attended with danger, rather than by changing it at length to arrive at the point you desire.

16. It is of the highest consequence at what time this letter is delivered to you, whether when you are suffering some anxiety, or when you are free from all trouble. Accordingly, I have directed the person whom I have sent to you, that he should watch the time for delivering my letter to you. For as the presence of those who pay us an unseasonable visit is disagreeable, so a letter delivered at an [4] unseasonable time is apt to give offence.

17. When he had spoken thus, I advised the king to use all diligence in protecting his own person; and I exhorted those friends who had been approved by the judgment of his father and grandfather, to suffer themselves to be taught by the most cruel fate of the father, and to defend, by the utmost care and vigilance, the life of their king. When he asked me for some cavalry and cohorts from my army, although I knew that by your vote of the senate, not only I was authorized to grant them, but also that I ought to do it, yet as the state, in consequence of the messages which

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[1] If all things had been entire and free. See note 4, page 90.
[2] That it ought to be assented to the times.
[3] A making sail (*velificatio*) being changed.
[4] Not in place.

daily arrived from Syria, required that I should, as soon as possible, conduct the army to the borders of Cilicia; and as the king, now that the conspiracy was discovered, thought that he did not need an army of the Roman people, but that he could defend himself with his own men; I recommended to him that he should first learn to govern by protecting his own life; that he should [1] exercise his royal privileges against those whom he knew to have plotted against him; that he should punish such as he was obliged; that he should dissipate the fears of the rest; and use the protection of my army to intimidate, rather than to contend with, those who were in fault.

18. He shares the bribe with them, and urges them to remember that they were born free and for empire; that it was the state of the Ædui alone which prevented the Gauls from undoubted victory; that the other states were restrained by their authority; and if the [2] state of the Ædui were brought over, there would be no means for the Romans remaining in Gaul; that he himself had received some kindness from Cæsar, such, however, as he had given the fullest occasion for; but he owed more to the common liberty.

19. Do you, however, consider what danger there is from fellow-men, so that you may learn what are the duties of a man to his fellows. Take care of one thing, that you are not injured; of another, that you yourself do no injury. You should be pleased at the happiness of all, and concerned at their troubles; and you should remember as well what you ought to perform, as what you ought to provide against. And what will you gain by living thus? Security not only from injury but from deceit. But as much as possible retire to philosophy. She will protect you in her bosom. In her sacred closet you will be safe, or [3] certainly safer than otherwise.

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[1] That he should use his royal right upon those by whom he well knew (*perspicio*), snares having been prepared for himself.

[2] Which (state) being brought over, that there was not about to be a place of standing for the Romans in Gaul.

[3] Or safer.

20. My countrymen, therefore, will pardon, or rather thank me, because, when the government was fallen into the power of a single person, I neither hid myself nor abandoned it, nor afflicted myself, nor conducted myself in such a manner as one angry with the man or the times, nor yet so flattered or admired the fortune of another as to regret my own; for I had learnt from Plato and philosophy, that there are natural revolutions of states; that the power is at one time in the hands of a few, at another of the many, at another of a single individual. As this was the case of our own republic, being then deprived of my former occupation, I renewed these studies, that I might in this way relieve my mind from trouble, and benefit my countrymen by every means in my power.

21. For what in human pursuits, or in the [1] short span of human life, can a wise man consider to be great; he who is always so vigilant in his mind, that nothing can happen to him unforeseen, nothing unexpected, nothing at all strange. He keeps so sharp a look-out in all directions, that he always sees some spot and place where he can live free from trouble and distress; so that whatever condition of circumstances fortune may bring upon him, he bears it with ease and composure. The man who will act thus will be free, not only from sorrow, but from other disturbances of mind.

22. I have in Asia in the [2] coin of the country [3] 2,200,000 sesterces. By exchanging this money you will easily support my credit. And, indeed, unless I had thought that I had left it free of charge, trusting to him in whom you know that for some time I have placed no confidence, I should have remained a short time, and not have left my pecuniary affairs so encumbered. And it is on this account that I am now writing to you later than I ought, because I

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[1] In so scant brevity of life.

[2] In the coin of the country, *in cistophoro*. A cistophorus was an old Asiatic coin.

[3] For the method of expressing sesterces, see Zumpt's Latin Grammar, or Crombie's Gymnasium.

have been [1] late in learning what I had to apprehend. Again and again I entreat you to undertake the [2] protection of my entire interests, that I may be able to live in the same [3] state of circumstances as heretofore with those with whom I am now living, [4] provided they be safe and sound.

23. You have astounded me with the news of the [5] speech being published. Now heal this wound, as you write, if you possibly can. Indeed, I wrote it some time since when in anger, because he had first written against me. But I had so suppressed it, that I could not have imagined that it would get abroad. How it has got out I know not. But because it has now never happened that I have had a word of quarrel with him, and because it seems to be written more carelessly than my other speeches, I think it may be proved not to be mine.

24. If I have been guilty of any fault against you, or rather, acknowledging that I have been guilty, pardon me; for I have committed a much severer fault against myself. I do not write this because I know that you are not most grievously affected at my calamities; but indeed if I had either now or heretofore a claim upon your affection equal to that which you show me, or have shown me, you would never have suffered me to need that advice, which it is so much in your power to give; nor would you have suffered that I should be persuaded, that it is of service to me that the law respecting the colleges should be passed.

25. It is said that the speech of Tempanius in reply to this was unpolished, but [6] sound upon military principles; not vain with self-praise, not elated with accusations against

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[1] Because I have too late (*sero*) understood.

[2] The whole of me to be defended.

[3] *Incolumis*, safe, having preserved all its advantages; *salvus*, safe and sound.

[4] That, if those shall be *safe and sound* (*salvi*) with whom I am, I may be able, &c.

[5] Respecting the speech being brought forth (*prolatus*).

[6] But in a military way weighty, *gravis*.

another. He said that it was not for a soldier to estimate the amount of C. Sempronius' military skill, that this had been the office of the Roman people when at the election they chose him consul. They should not, therefore, examine him in regard to a general's plans or a consul's duties, matters which ought to have been thoroughly weighed by those who were endowed with great understandings and talents; but that he could relate what he had seen. Before he had been surrounded and cut off from the main body, he had seen the consul fighting in the foremost line, encouraging his men, and moving about amidst the Roman standards and the weapons of the enemy; that afterwards, when he himself was borne away, out of sight of his countrymen, he still knew, from the noise and the clamour, that the contest was continued till nightfall; and he did not believe that it was possible, in consequence of the vast numbers of the enemy, for a way to be forced to the high ground which he himself had occupied.

26. As soon as news arrived of the destruction of an allied city, although assistance is too late for those who are already ruined; yet seeking revenge, that which is next to assistance, having set out immediately with five thousand light-armed infantry and three hundred cavalry, he proceeds by [1] forced marches to Chalcis, entertaining no doubt but that the Romans could be cut off. But disappointed of this hope, and finding that he had come for nothing else but to see the dreadful spectacle of an allied city half demolished and smoking in ashes, leaving only a few of his men to bury those whom the war had carried off, he himself went away as hastily as he had come, and crossing the Euripes by a bridge, he leads his army through Bœotia to Athens; thinking that a like [2] result would ensue from a similar attempt on his own part.

27. After you left me I received letters from Rome, from which I perceived that I must pine out my years in this calamity; for indeed (you will take this in good part) if

[1] *Cursu.*

[2] A not unlike event about to respond to a like undertaking.

there had remained any hope of safety for me, [1] such is your love to me, you would not have quitted at such a conjuncture. But I say no more, lest I should seem to be ungrateful, or to desire that every thing should be [2] involved in my ruin. But this I beg of you, that you would endeavour to accomplish what you have promised; namely, that wherever I shall be, you would come to me before the first of January.

28. When I had sealed my former letter, I was unwilling to give it to the person whom I had appointed, because he was not [3] connected with me. In the meantime Philotimus came and delivered me a letter from you. What you write in this about my brother is, indeed, far from showing firmness; but it has nothing crafty, nothing deceitful, nothing that will not easily bend to goodness, nothing that you cannot by a single conversation turn whichever way you wish.

29. For in regard to young Clodius I think it is your part to instil into his tender mind, as you describe it, such sentiments, that he should not suppose that there continues any enmity between our families. I contended with P. Clodius, because I [4] looked to the public good, he to his private interest. Our country decided between our contention. Had he lived, no contest would now have remained between us.

30. Therefore, as an orator is allowed to wander without controul in this field of such immense extent, and wherever he rests to rest in [5] ground that is his own, he has a ready supply of every oratorical provision and embellishment. For a rich fund of subjects begets a rich fund of words, and if there is dignity in the subjects upon which the speech is made, there naturally arises a certain splendour in the expressions. Grant only that the speaker

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[1] According to your love to (*in*) me.
[2] All things to perish together with us.
[3] Not connected, *alienus*.
[4] Defended.
[5] *In suo*.

or writer having from boyhood received a liberal education, is fired with zeal, and assisted by nature; and being practised in free discussions upon every variety of subjects, has read the most accomplished writers and orators, with a view to a thorough acquaintance with and imitation of them; and he will not seek from your elocution masters, how he should [1] frame and beautify his sentences. So easily in the full flow of subjects will he glide on to the embellishments of oratory, without any other guide than nature herself, provided only she be exercised.

31. A few hours before the [2] close of day, the Roman fleet sailing from Messana drew nigh to Locri, all landed, and before sunset entered the city. The next day the Carthaginians commenced battle from the citadel; and, on the scaling ladders and all other preparations for the siege being made ready, Hannibal came under the walls; at this time, while entertaining no fear of the kind, the Romans suddenly open the gate and sally forth, and since they attacked them unawares, two hundred were slain.

32. In the garb of a prologue I come as pleader, suffer me to [3] obtain my cause, that in my old age I may enjoy the same privilege which I did when a young man, who modernized long exploded plays, so as to bring them into vogue again, that his writings might not perish with the poet.

33. We were raising many troops, and supposed that he was fearful, should he commence a march to the city, that he should lose the two divisions of Gaul, both of which, excepting that portion beyond the Po, were very hostile to him. He has in his rear six legions and large auxiliary forces from Spain, under the command of Apanius and Petreius. As it appears to me, he can be overthrown if he pursues a mad course, I pray only that it may be done without injury to the city. He has received a severe blow, because T. Labienus, his chief commander, has refused to be an accomplice in the plot.

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[1] How he should build and illuminate words.
[2] The day surviving (*supero*) by some hours.
[3] Permit that I may be a successful pleader (*exorator*).

34. He said, "That the cause of the war being entered into by the state, was, that it had been unable to oppose the sudden conspiracy of the Gauls; that he could easily prove this from his own want of power; because he was not so ignorant of matters as to have confidence, that with his own forces, he could overcome the Roman people; but that it was the unanimous determination of the Gauls; that this was the day appointed for attacking the whole of Cæsar's winter quarters, so that the legions should not be able to come to each other's assistance. That it was not easy for Gauls to refuse Gauls; especially since the design seemed to have been entered into for the recovery of the common liberty!"

35. This one thing I know not, whether I should congratulate you, or, because there is wonderful anxiety for your return, be fearful for you; not because I am apprehensive of your high character, not answering men's expectations; but of your not having, on your return, matters in which you can exercise your care.

36. I had before me a speech by Antony, spoken on the twenty-third of December, in which there was an accusation against Pompey, even from his first [1] assumption of the toga, a complaint concerning those who had been condemned, an alarm expressed in regard to his arms, in which he said, "What think you, the man himself will do, if he comes into possession of the commonwealth, when as its quæstor, though weak and unsupported, he dares utter these threats?"

37. It was for this reason, Lælius, and for the sake of this crime, that you have chosen this place, and all this crowd, for the trial; you know what a numerous band the Jews are; what concord among themselves; what influence they possess in the public assemblies of the people. I will speak softly, so loud only that the judges may hear me; for there are people ready to incite them against me and against every honest man; and I would not willingly lend

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[1] Usque a toga pura.

any help to that design. Since then our gold was annually carried out of Italy, and all the provinces in the name of the Jews to Jerusalem, Flaccus by a public edict prohibited the exportation of it from Asia; and where is there a man, judges, who does not truly applaud this act? The senate, on several different occasions, but particularly in my consulship, expressed its very decided opinion that gold ought not to be exported. To withstand this barbarous superstition, therefore, was a piece of laudable discipline; and, out of regard to the Republic, to contemn the multitude of Jews, who are so tumultuous in all our assemblies, an act of the greatest firmness. But Pompey, it seems, when he took Jerusalem, laid his hands upon nothing in that temple. In this matter, as on many other occasions, he acted with sound discretion; for, thereby, in so suspicious and ill-tongued a people, he left no handle for calumny; for I can never believe, that it was the religion of Jews and enemies, but his own right feeling, which hindered this excellent general. Where, then, is the charge? now, indeed, that you no where censure him for any embezzlement—you approve his edict—you acknowledge its accordance with law—you do not openly deny that due inquisition and publication were made, and the facts themselves show, that it was carried into execution by men of the first consideration. At Apameæ, there was publicly seized and weighed out in the forum in the presence of the prætor, little less than a hundred pounds weight of gold. At Laodicea, this very L. Pæducæus, our judge, seized a little more than twenty pounds weight. At Adrumetum the gold was seized by Cn. Domitius, legate. At Pergamus only a small quantity was obtained.

The case of the gold is evident, it is in the treasury. No charge of embezzlement is alleged, but odium is sought to be raised against him. The accuser's speech is not directed to the judges, but is addressed to the crowd and circle around. Every city, Lælius, has its religion; we have ours; while Jerusalem flourished, and Judæa was at peace with us, yet their religious rites were held to be inconsistent with the splendour of this empire, the gravity of the Roman name, and the institutions of our ancestors; but much more

ought they to be held so now; because, by taking arms, they have let us see what feelings they entertain upon the subject of our government of them; and the fact that they have been conquered, sent into captivity, and still preserved, has shewn what affection the immortal gods feel toward them.

38. Though I was content, my Dolabella, with your glory, and reaped a sufficiency of pleasure from it, yet I cannot but own, that it gives me an inexpressible joy, to find the world ascribing to me also some share in your praises. I have met with nobody here, though I see so much company every day (for there are very many worthy men now at this place, for the sake of their health, and many of my acquaintance from the great towns), who, after extolling you to the skies, does not give thanks immediately afterwards to me; not doubting, as they all say, but that it is by my precepts and advice, that you now shew yourself to be this admirable citizen and unrivalled consul; and though I can assure them, with great truth, that what you are doing flows wholly from yourself and your own judgment, and that you want not the advice of any one: yet I neither wholly assent, lest I should derogate from your merit, by making it seem to proceed wholly from my counsel; nor do I strongly deny it, being myself, perhaps, more greedy of glory than I ought to be. But that can never be unbecoming your dignity, which was an honour even to Agamemnon the king of kings, to have a Nestor for his counsellor; while it will be glorious to me, to see a young consul, the scholar, as it were, of my discipline, flourishing in the midst of applause. L. Cæsar, when I visited him sick at Naples, though oppressed with pain in every part of his body, yet, before he had even saluted me, could not forbear crying out, O my Cicero! I congratulate you on account of the authority which you have with Dolabella; for if I had the same influence with my sister's son, Antony, we should all now be safe; but as to your Dolabella, I both congratulate and thank him; since, from the time of your consulship, he is the only one, whom we can truly call a consul. He then enlarged upon your act,

and the manner of it; and declared, that nothing was ever greater, nothing nobler, nothing more salutary to the state; and this, indeed, is the common voice of all. Allow me, therefore, I beg of you, to take some share, though it be a false one, in the possession of another man's glory; and admit me, in some degree, into a partnership in your praises. But, to be serious, my Dolabella, for hitherto I have been joking, I would sooner transfer all the credit that I have to you, if I really have any, than rob you of any part of your's; for, as I have always had that sincere affection for you, to which you have been no stranger, so now I am so charmed by your late conduct, that no love was ever more ardent. For, believe me, there is nothing after all more engaging, nothing more beautiful, nothing more lovely than virtue. I have ever loved M. Brutus, you know, for his incomparable parts, sweet disposition, singular probity, and firmness of mind; yet on the ides of March, such an accession was made to my love, that I was surprised to find any room for increase in that, which I had long ago taken to be full and perfect. Who could have thought it possible, that any addition could be made to my love of you? Yet so much has been added, that I seem but now at last to love, before to have only esteemed you. To what is it, therefore, that I must now exhort you? Is it to pursue the path of dignity and glory? And as those do, who use to exhort, shall I propose to you the examples of eminent men? I can think of none more eminent than yourself. You must imitate, therefore, yourself; contend with yourself; for, after such great things done, it is not allowed you to be unlike yourself. Since this then is the case, there is no occasion to exhort, but to congratulate you; for that has happened to you, which scarce ever happened to any men; that, by the utmost severity of punishing, instead of acquiring odium, you are become popular, and not only with the better sort, but the very meanest of the city. If this was owing to fortune, I should congratulate your felicity; but it was owing to the greatness of your courage, as well as of your parts and wisdom. For I have read your speech to the people; nothing was ever more discreet; you enter so deliberately and gradually

into the reason of your act, and retire from it so artfully, that the case itself, in the opinion of all, appears to be ripe for punishment. You have freed, therefore, the city from danger, its people from apprehension, and have done an act of the greatest service, not only to the present times, but for the example of it also to posterity. You are to consider, that the republic now rests upon your shoulders; and that it is your part not only to protect, but to promote to office those men, from whom we have received this beginning of our liberty; but of this we shall talk more fully when we meet again, as I hope we shall shortly; in the mean time, since you are the common guardian, both of the republic, and of us all, take care, my dear Dolabella, that you guard more especially your own safety.

APPENDIX.

THE *reason*, though classed under *cause*, is very different from cause properly so called, *i. e.* either the efficient, the moving, or the final cause, and the learner would do well to mark the difference. The verb of the *reason* will always be in the subjunctive mood—whereas, the verb of the cause (except the final cause) will most probably be in the indicative mood. In 1833, I published a treatise, explaining the doctrine of the Latin Subjunctive Mood, and Dr. Crombie has introduced into the fifth edition of his Gymnasium, many strictures upon it; but he has strangely confounded the meaning of the words *cause* and *reason*, as employed by me, and has even most unwarrantably misquoted my words, and then *upon his own misquotation*, founded a charge against me, that I contradict myself.

His words are these, note, p. 80, vol. i. "Farther; it appears to me, that it is impossible to reconcile the author with himself. I have quoted the following passage from Terence:—'Ego redigam vos in gratiam, hoc fretus, Chreme, cum e medio excessit, unde hæc suscepta est tibi.' 'The clause,' he observes, 'expresses something antecedent, which induced the hope in Demipho's mind, that he should succeed.' The conjunctional clause, then, expressing the cause of his attempting, or his hope of success in attempting to restore Chremes into his wife's favour, the author connects with the subject, and thus accounts for the indicative mood, in consistence with his theory. But how is this to be reconciled with a subsequent position, advanced by the

author, namely, that, when *cum* expresses 'not simply time, but the *cause* or occasion of the predicate, it is to be attached to the predicate.'"

In reply to this, I must remark that, notwithstanding Dr. Crombie's inverted commas, I say no such thing. My words are these—"The clauses mark not simply the time, but the REASON or occasion of the predicate, and consequently they are properly attached to it."—True Doctrine of the Latin Subjunctive Mood, p. 155.

Thus Dr. Crombie has substituted the word *cause* for that which I have used, namely, *reason*, and even to prevent mistake, from the ambiguity of the word, I added, "*or occasion*," which certainly is very different from [1] *cause*.

Again, in the same note at page 81, Dr. Crombie says, "Mr. Greenlaw, in reference to a passage from Cæsar, observes, that *cum* here takes the subjunctive mood, because the endeavour of the state to assert its authority, was the cause of [2] Dumnorix's death, or at least hastened it." To this, again, I must reply, I say nothing so absurd. I admit that I say, "that the death of Orgetorix was hastened by the circumstance mentioned in the clause." But I do not say, "that this circumstance was the *cause*." On the contrary, I had said in page 153, "The examples which are adduced in support of these two rules (and that in question is one of them), are of the same character, and I then expressly add, that the clauses mark the REASON or OCCASION of the predicate.

Again, Dr. Crombie in the same note observes, "But if we were to admit the accuracy of this construction, the learned author's consistency comes next into question. How is it that *cum* with its clause, here expressing something antecedent, which 'induced' Dumnorix's death, is to be attached to the predicate, &c." Again, I reply, I have said no such

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[1] I am the more surprised at this, because Dr. C. himself uses the words, cause and reason, in a different sense when he explains the difference between *causa* and *ratio*.—See Gymnasium, vol. ii. p. 111.

[2] Dr. C. has, through inadvertence, substituted the word Dumnorix throughout the note.

thing. Dr. Crombie has taken a word "induced," which I use in page 149, *in reference to one example*, and leads his reader by the inverted commas to suppose, that I have used the same word five pages further on *in reference to another example of an entirely different character*. Moreover, I have not said, that the endeavour of the state to assert its authority was, "something antecedent to Orgetorix's death," nor do I like the expression, inasmuch as the endeavour was continued up to the time of his death, and, therefore, in one respect, the two events may be said to be contemporaneous.

I regret to say, that in Dr. Crombie's Strictures, there are other instances in which he misquotes me, to one of these I must beg the reader's attention, because it is so glaring.

In vol. i. page 389, of the Gymnasium, he remarks on the following passage:—"'Quomodo igitur jucunda vita potest esse, a qua absit prudentia?' Cic. Tusc. Quæst. lib. v. 35. Mr. Greenlaw contends, that this interrogative sentence signifies, 'Every wise man is happy:'" and by inverted commas, he marks these words as quoted from my work. I trust I need not add, that I have not written anything so palpably absurd. I did and do still maintain, that Cicero's argument requires the sentence to be considered what it essentially is, namely, a universal [1] *affirmative* proposition, and in the sentence legitimately rendered, I can discover no *negative copula*, which is necessary to constitute it a negative proposition. But this is not the question here. Dr. Crombie gives as my translation, "Every wise man is happy," though nothing in the slightest degree like it appears in my treatise; and the reader will be surprised to hear, that in a friendly correspondence between Dr. Crombie and myself, previous to the printing of the new edition of the Gymnasium, and to which correspondence Dr. Crombie, on several occasions, alludes in his strictures, he had charged me with having given this translation. In my reply, I observe in these words, "The next case which I have to defend is my interpretation of 'Quomodo

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[1] See page 123.

igitur jucunda vita potest esse, a qua absit prudentia?' This I can easily do; but it would be difficult for me to defend that which you give as my translation, namely, 'Every wise man is happy.' *Nothing like it appears in the book;* so far from it, I remark that *jucunda vita* must be the subject." Notwithstanding this my positive, unqualified denial, the absurd charge against me is put forth to the public in the Gymnasium.

I must, therefore, beg the reader, should Dr. Crombie's fifth edition of the Gymnasium be in his hand, to examine my work, before he receives as my words the quotations which Dr. C. has set forth as my observations. Dr. Crombie's character stands much too high in my estimation as a scholar and a gentleman, for me to suppose that any one of these errors was intentional, and I happen to know that while his book was in the press, his time was much occupied with most important business.

THE END.

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